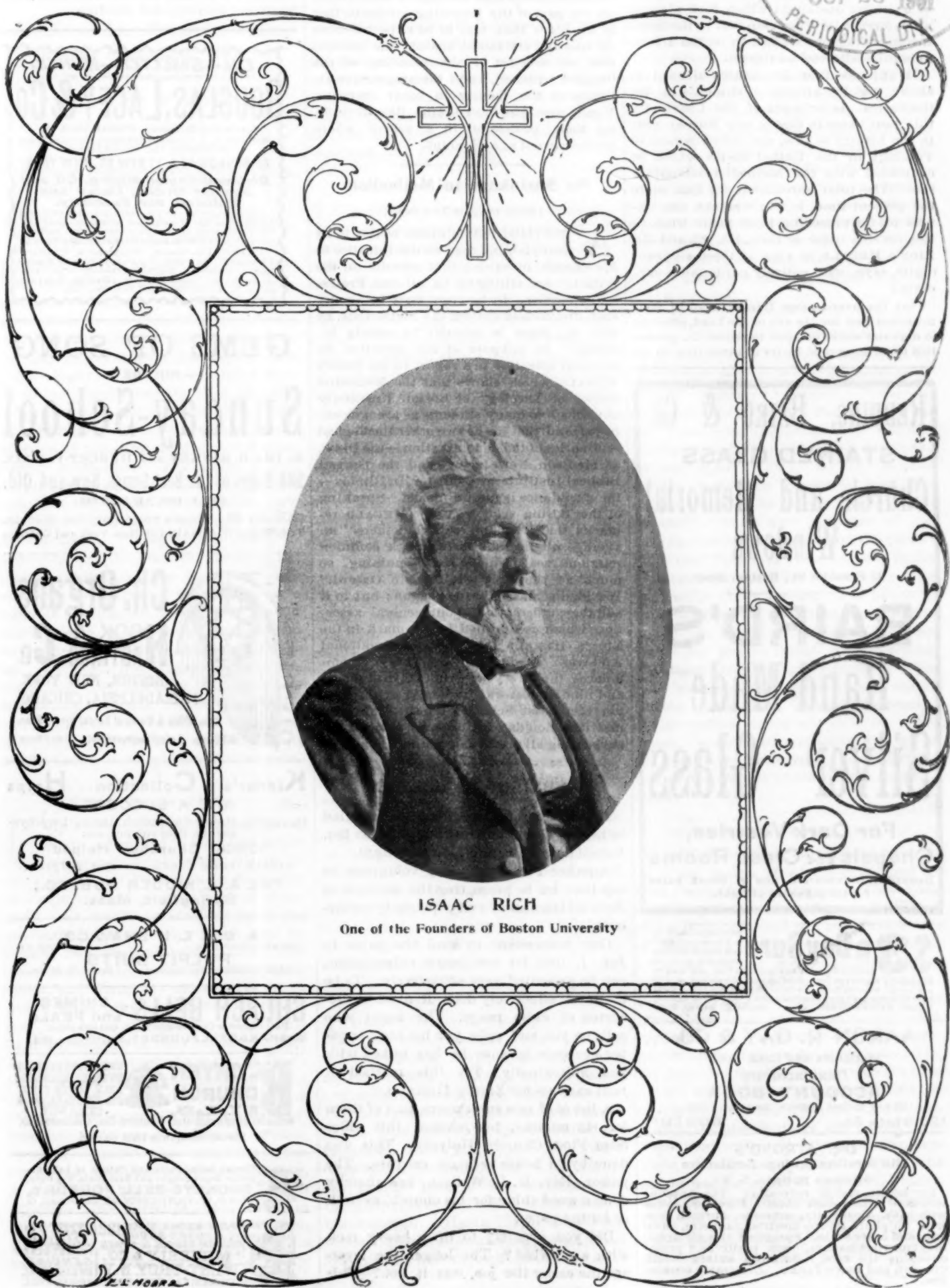


# Zion's Herald

WEDNESDAY, OCTOBER 23, 1901



ISAAC RICH

One of the Founders of Boston University

## FRUITS OF BOYCOTTING

[From the Boston Advertiser.]

ZION'S HERALD for the present week gives some significant figures which may fairly be taken to show the results, up to date, of the apparently preconcerted attempt at boycotting the Boston University School of Theology. The Advertiser lately commented upon the attack made at a Methodist Conference on the Pacific coast. We also printed a little later news of a similar onslaught which took place at a Conference in Wisconsin, but in the latter instance the news seemed to us too trivial to require editorial treatment.

It appears from the figures alluded to above that the number of students in the theological department of the University this year exceeds that of any former year in the history of this, the oldest School of Theology in the United States which is connected with the Methodist denomination. The total enrollment for 1901, up to the present time, is 187; whereas, the figures for the preceding three years were, in the reverse order of time, 173, 182, and 178. ZION'S HERALD, in view of these eloquent digits, says, with entirely pardonable sarcasm:

"Let the over-zealous Uzzahs who, in their mistaken zeal for the ark of the Lord, attempt to organize secret or open boycotts . . . ponder this latest success of theirs in attracting to its

balls such large numbers of the best prepared students."

The closing adjective in the above citation refers to the fact that 118 of this year's theological students have already graduated from colleges or universities — an exceptionally large proportion.

That the number of theological students at Boston University is increasing, is to the credit of the membership of the Methodist Church throughout the country. As for the extraordinarily high average of scholarship on the part of the incoming students, that is no more than was to be expected from the hue and cry raised against the institution on account of the teaching of the "higher criticism," and the progressive attitude of the faculty in other respects. Young men who have brains like to study for their profession in a school where brains are not at a discount.

## No Shrinkage in Methodism

[From the New York Sun.]

A METHODIST minister writes to us complaining that we did injustice to his church in saying that recruits for the ministry are falling off in all the Protestant churches. So far from there being any such diminution among the Methodists, he tells us, there is actually "a steady increase." In support of his assertion he calls our attention to a report in the ZION'S HERALD, which shows that the Methodist School of Theology of Boston University never had so many students as are now enrolled, and that in the two other theological seminaries of the denomination — the Drew, at Madison, New Jersey, and the Garrett Biblical Institute, at Evanston, in Illinois — the attendance is undiminished. Speaking of the Boston school, ZION'S HERALD remarks that a visitor will find there "an average intellectual force and a common religious zeal which recall nothing so much as the Holy Club in old Oxford." We gladly make the correction; but to it add the confirmation of our general assertion which is afforded by a remark in the ZION'S HERALD that the Congregational Andover Theological Seminary "commences the new year with twelve students and nine professors;" whereas at the Boston Methodist School "the enrollment on matriculation day had already reached 187, surpassing all previous records."

## PUBLISHER'S COLUMN

A Presiding Elder writes: "I am glad to hear of the increasing subscription list. I shall do all I can to help it along."

Another Presiding Elder volunteers to say that he is presenting the interests of ZION'S HERALD at every quarterly conference.

Our proposition to send the paper to Jan. 1, 1903, for one year's subscription, can be presented very attractively. To be the most effectively done, it must be presented at close range. The agent who calls on you and sells you his book or paper succeeds because he has talked with you individually. Try this method in your canvass for ZION'S HERALD.

A list of 56 new subscribers, part of them for six months, has reached this office from First Church, Holyoke. This was done by a house-to-house canvass. The pastor, Rev. H. L. Wriston, has thereby done a good thing for his church, as well as for the paper.

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# Zion's Herald

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## Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### PAN-AMERICAN CONGRESS

EUROPEANS as well as Americans are deeply interested in the Pan-American Congress, consisting of delegates from South and Central America and the United States, which opened in the City of Mexico on Tuesday of this week. Many of the Continental observers unhesitatingly declare that the aim of the United States is to establish political domination over Central and South America by asserting the doctrine of compulsory arbitration. The alarm of the Europeans is due to the danger that threatens the commercial interests they have established in the southern part of the continent. France and Germany in particular fear the encroachments of the United States. As has been previously outlined, the purpose of the Congress is to promote arbitration, reciprocity, better sanitary laws, and an improved steamship service between North and South America. Much interest is manifested by the South American States in the question of arbitration. Owing to the deep grievances existing between some of the States, this will perhaps be the most important matter that will come before the Congress.

### RUSSIA IN MANCHURIA

IT will be remembered that last spring Russia attempted to force China into signing a private treaty while the representatives of the Powers were in session in Peking trying to reach a basis of settlement that would be accepted by all the governments interested. There was an instant and vigorous protest, and China (sustained by Great Britain, the United States, and Germany) refused to sign. It was a gross breach of confidence on the part of Russia, and greatly delayed the final adjustment of the Chinese question. Russia had established a strong military force in Manchuria and persisted in declaring to the world that the occupation of that territory was "only for the purpose of pacification." Recent events, however, justify the suspicion then awakened that Russia was there to stay. A new treaty has been drawn up, which legalizes the presence of Russia in Manchuria; but it has not been signed. Li Hung Chang represented China in the negotiations. Prince Ching and other

Chinese dignitaries are indignant because they have been kept in ignorance of the proposed agreement, and may make such a vigorous protest that Russia will be defeated. Russian control of Manchuria would greatly interfere with the commercial operations of other nations in that vast and populous province.

### MCKINLEY MEMORIAL ARCH

IN addition to the Monument Association organized for the purpose of erecting a monument at Canton, an association has also been formed to raise funds for a Memorial Arch for President McKinley in Washington. The two organizations will work together. A wide sweep was taken in starting the memorial arch movement, and a large number of vice-presidents were named so each State and class of organizations would have representation. The expectation presumably is that the naming of these men will promote a greater interest in the object of the society. The officers of the Memorial Arch Association are: President, Henry B. F. MacFarland; secretary, Thomas F. Walsh; treasurer, Lyman J. Gage. An appeal to the public will be issued soon.

### PLANNING FOR MEDICAL RESEARCH

NINETEEN fellowships have been established by the new Rockefeller Institute in New York city, and medical research will be carried forward in earnest in Ann Arbor, Boston, Baltimore, and other cities. A few of the specialists have been chosen; others are being sought in the laboratories where good work has been done. The holders of fellowships will be asked to do original investigating for one year, and submit a report of the work performed to the board. During the summer the Institute investigated the milk supply of New York. Three workers were employed. One inspected the dairies and transportation, another did bacteriological work, and the third examined the supply in institutions in relation to the health of the inmates. This winter special attention will be given to tuberculosis and typhoid fever.

### AFFAIRS IN AFGHANISTAN

LORD CURZON, Viceroy of India, has acknowledged Habib Ullah as the new ruler of Afghanistan, and transmitted to him a message of condolence and congratulation from King Edward. The late Ameer suffered a paralytic stroke in the third week of September, but the fact of his illness was kept secret. A few days before his death he called his family, the exalted men of the kingdom and the chief priests, and asked them to name his successor. Habib Ullah was chosen because he had administered the affairs of government well for eight years, and gave

promise of making a good ruler. The dying Ameer then directed that Habib Ullah receive the official sword and belt, a volume containing his father's will, and instructions for the management of the state. The younger sons were then ordered to place the crown on Habib Ullah's head, and they did so. The death of the Ameer was kept secret for two days in order to permit the new ruler to arrange for peaceful accession to the throne. Habib Ullah has ingratiated himself with his people by increasing the pay of the soldiers and promising reforms that will greatly promote the commercial welfare of the country.

### PACIFIC CABLE QUESTION

TWO weeks ago mention was made in these columns of the application of John W. Mackay to President Roosevelt for permission to land a Pacific cable at San Francisco, Honolulu and Manila. The matter had been referred to Attorney-General Knox. Thus far no decisive opinion has been rendered, and the inference is that the answer has been conveniently "hung up." In view of the near approach of Congress and the probability that President Roosevelt will make recommendations in his message covering the Pacific Cable question, it is not to be expected that he will grant the application of Mr. Mackay at present. Another reason for postponement is that strong objections are being made to the concession because the cable company would thereby have a most lucrative monopoly. If the existing sentiment continues to increase, Congress may speedily dispose of the matter by authorizing the construction of the Pacific Cable by the Government.

### NEW YORK CITY'S NEW CHARTER

THERE are many curious and interesting things about the municipal reform campaign in progress in New York city, one of which is the generalship and shrewdness exhibited by Croker, the leader of Tammany. While most political leaders in his position would be overwhelmed by the spontaneous uprising that is backing Seth Low, he has maintained his usual bold front and given orders to his supporters to "take care of the borough presidents." The explanation is found in the amended charter under which the new officers will operate. It strips the mayor of a large share of his power, and bestows it upon the presidents of the several boroughs constituting the city of Greater New York. Under the original charter the mayor had the power to appoint the heads of all city departments and all deputies in charge of the branches located in the boroughs, thus placing at his disposal an immense patronage which a corrupt official

could use for personal and partisan ends. He still has the power to appoint commissioners for the several departments, but is deprived of his supremacy in the Board of Estimates, and is no longer able to force bond issues through the board. The borough presidents will draw a salary of \$7,500 each, have control of a large variety of public works affecting an army of employees, and during the year 1902 together they will have the handling of \$21,000,000 for public improvements. They will also have a vote in determining how the money shall be spent.

#### AMERICAN EXHIBIT IN LONDON

PLANS have been formulated for holding an exclusively American exhibit in Crystal Palace, London, from May to October next year, in connection with the coronation festivities. It is believed the tremendous influx of foreigners on that occasion will afford American exporters an unrivaled opportunity to show their manufactures and products to the world. The enterprise is promoted chiefly by the Crystal Palace Company, backed by strong advisory committees of American residents of London and prominent Englishmen, including the Lord Mayor of London, Winston Churchill, M. P., and Sir Henry Irving. Ernest Schenck, chairman of the Crystal Palace Company, is now in the United States arranging for exhibits. He expects to obtain many of the displays from the Pan-American Exposition, also government collections from Washington. The plan is to make the exhibit all-inclusive and strictly American. Even the side shows and entertainments must come from the United States.

#### BANKERS DISCUSS FINANCE

NEARLY every phase of the problem of national and international finance was touched upon at the Bankers' Convention held in Milwaukee last week. It was well attended, and the papers, addresses and discussions were comprehensive and progressive. It was decided to fight the express companies until their money-order system is subjected to the same taxation that is imposed upon banks; to carry on a progressive campaign for the education of bank clerks on the lines of the British Institute; and to petition Congress for the modification of the internal revenue law. The establishment of International banks in American cities, with branches in foreign countries, especially in the Orient, was advocated. Lyman J. Gage, Secretary of the Treasury, made a speech in which he urged in particular the abolition of the sub-treasury system because it took a large amount of money out of general circulation, and to that extent affected the business interests of the country. Hon. J. H. Eckels, formerly Secretary of the Treasury, recommended a number of radical changes in the national banking system. He advocated especially the retirement of legal tender notes, the elimination of sub-treasuries, the restriction of government revenues to the lowest point, and a change in the laws that would give the banking system a note-issuing power which in and of itself would not depend upon the deposit with the Government of any bonds

for the purpose of securing their circulation.

#### ANOTHER FIGHT IN THE PHILIPPINES

A DETACHMENT of forty-six men of Co. E, Ninth Infantry, were attacked last week at Bagajon, on the Gadara River, island of Samar, by four hundred bolomen. Ten American soldiers were killed and six wounded. The remainder of the company arrived in time to prevent further slaughter and routed the natives, killing nearly one hundred. This is the second disaster to befall the Ninth Regiment within about three weeks. In the last week of September Co. C was ambushed near Balangiga, and over forty American soldiers were murdered by the insurgents. Troops are being hurried to the island of Samar for the purpose of conducting an aggressive campaign against the rebellious natives.

#### RECIPROCITY CONFERENCE

ON Friday of last week a committee of the National Association of Manufacturers met in Philadelphia and made general arrangements for the National Reciprocity Convention, which will be held in Washington beginning Nov. 19. Manufacturing associations in all parts of the country will be entitled to representation. Only those persons actively engaged as principals or executive officers in a manufacturing firm or corporation shall be eligible as delegates. The purpose of the convention is to ascertain accurately the views of representative manufacturers on the subject of reciprocity, and to formulate, if possible, some practical suggestions for such legislation or diplomatic negotiations as may be necessary to establish more intimate commercial relations between the United States and other nations.

#### ASPECTS OF THE CANAL QUESTION

NOTE has already been made of the probable removal of the barrier so long interposed by the Clayton-Bulwer treaty, and now comes the announcement that the United States may possibly purchase the rights of the French company and complete the Panama canal. M. Hutin, president of the Panama company, recently arrived in Washington, and negotiations are now in progress which may end in an offer that this Government can afford to accept. Meanwhile the Isthmian commission appointed by Congress to investigate the entire subject is preparing its report. It has asked the French company for an estimate of the value of its holdings, which, it is understood, will aggregate nearly \$200,000,000. The government of Colombia has expressed its readiness to sanction a transfer to the United States, so that all that remains to be settled is the price. Thus far the commission has not been willing to recommend more than \$50,000,000 for the rights of the French company; it is more inclined to prefer the Nicaragua route. At present it is safe to say that most of the Congressmen favor the latter. With the Clayton-Bulwer treaty out of the way, the United States will be able to practically make its own terms with the French company, provided public sentiment shifts in that direction. Another factor to

be considered is the united opposition of the transcontinental railways whose business would be affected by an isthmian waterway. Congressmen whose interests are identified with those of the railways may be expected to obstruct the construction of any canal. However, the question *per se* is assuming a shape that will enable its advocates to force the issue and compel Congress to take progressive action at the coming session of that body.

#### PRESIDENT ROOSEVELT CRITICISED

THERE was a passionate outburst of indignation among a certain class of non-progressive Southern politicians and editors last week because President Roosevelt entertained Dr. Booker T. Washington at a private dinner. According to the unwritten law of Southern hospitality, to entertain a man at dinner is to accept him as a social equal. In the estimation of the people who are uttering the protests, the Negro is not and never can be the white man's social equal. Prejudice of this kind is the cause of all opposition to the advancement of the Negro. It rests on the old *ante-bellum* doctrine that the Negro occupies a position in the order of creation midway between man and beast, is devoid of a soul, and is by nature destined to be a hewer of wood and drawer of water for the white man. This feeling is still latent in the minds of many Southern people — especially those who live in the past, nurse their prejudices, and resent any efforts to better the condition of either the ignorant whites or blacks of the South. A man like Booker T. Washington is hated by this element because he is a living example of the possibilities of the "brother in black." The action of President Roosevelt is accepted as a recognition of the inherent capability of the Negro, and in it he has the cordial endorsement of nearly all the best men of the nation and the leaders of thought in Europe. Aside from the noisy critics who have been condemning the President, there are many men in the South who have received new light on the subject of Negro advancement, but for social, business and political reasons they are restrained from coming out openly and declaring themselves. The action of President Roosevelt is more than a passing ripple. It marks a step forward in the development of a sentiment that is operating powerfully in behalf of the Negro. It would be well for the non-progressive men of the South to realize that the rest of the nation insists that a man shall be judged by personal worth, and not by his color.

#### EPISCOPAL CONVENTION

THERE were three questions before the recent Episcopal Convention at San Francisco, of special interest to the public generally: (1) Absolute prohibition of the marriage of divorced persons; (2) A new name for the church; (3) Recognition of congregations not using the regular Episcopal forms of worship. The canon bearing on divorce had been adopted by the House of Bishops, and was still in the House of Deputies when we went to press last week. The Deputies concurred by a yea and nay vote while sitting as a committee of the whole, but by a very small majority. When the committee arose, reported back to the house, and the forma



vote was taken, a change was made in the putting of the question, which was immediately responsible for the defeat of the canon. On this question the law of the church remains unchanged, and the marriage of persons divorced on Scriptural grounds is allowable. The second question was debated and disposed of by being referred to a commission consisting of bishops, clergymen and laymen. The third question touched a vital point in Episcopal usages — that of the forms of worship to be used in congregations affiliated with, but not organically a part of, the church, especially in mission-fields. It seemed like a small matter for the convention to empower bishops, at their discretion, to allow such congregations to use other forms of worship, but the convention insisted that there should be no deviation from the established ritual. The leading advocate in favor of the change was Dr. Huntington, of New York. He had hoped to make an opening in the direction of progress and expansion, but the majority refused to accept his views. The matter was left in such shape that it can be easily brought forward again at the next meeting, which will be held in Boston in 1904.

#### EXECUTION OF CZOLGOSZ

DETAILS for the execution of the assassin of President McKinley have been arranged, and the expectation is that he will die in the electric chair at Auburn prison before 6 A. M. next Monday morning, Oct. 28. Twenty-six witnesses will be admitted, that number being the largest allowed by law. Dr. Carlos F. MacDonald, a leading expert on insanity, will assist the prison physician in the autopsy. It is noticeable that the daily press has had little to say about the assassin since he was transferred to the Auburn prison. It would be a good thing if the harrowing details usually given just before and in connection with such an execution could be omitted from all the papers in this case. Notoriety feeds the spirit of anarchy, and for that reason should be discountenanced.

#### ARMY AND NAVY IMPROVEMENTS

IN his preliminary estimate for the support and development of the Navy for the fiscal year ending June 30, 1903, Secretary Long asks for appropriations aggregating \$98,910,984 — a sum exceeding by nearly \$21,000,000 the amount allowed by Congress for the current year, and far greater than any appropriation ever made for the Navy. Of this amount nearly \$60,000,000 is wanted for new ships, new guns and equipments, improvements at existing yards and shore stations, and new yards. Much of the increase is due to the imperative need of ample and fully-equipped yards in the Philippines, Porto Rico and Guam. Dry docks not only large enough to hold the biggest battleships, but the biggest that may be built, are among the important items. The increase of the Navy includes three battleships, two armored cruisers, and a number of gunboats. Comments on the foregoing estimates are very favorable. They are considered conservative and really necessary.

Conditions in the Army are carefully reviewed in the annual report just is-

sued from the Adjutant General department by Major General Corbin. Among other things he recommends that the Pacific Ocean transport system be abolished, and that transportation contracts be made with private companies; that the Pacific cable be constructed as soon as possible, as the rate is now \$2.38 per word; that the Army be placed on an equal footing with the Navy in regard to the retirement of the officers who have served in the last two years; urges prompt attention to the matter of recruiting the army in the Philippines; urges elementary technical training for officers at each post, to terminate in higher training at the war college, the organization of which he strongly commends; medals for volunteers, regulars and marines who served in the Spanish war and in China; the erection of storehouses in and about Manila, where the Government is paying a rental of \$300,000 per annum.

#### SCHLEY COURT OF INQUIRY

IT is expected that the Schley Court of Inquiry at Washington, which is now in its sixth week, will close next week. Admiral Schley will be the last person to testify, although there is a possibility that the Government will call a number of witnesses in rebuttal. An analysis of the testimony shows that it naturally touches the three points upon which the entire case turns — disproof of cowardice, incompetence, and disobedience. Nearly all of the witnesses examined during the past week and on Monday of this week said something bearing on all three points. The weight of the testimony is that he was "cool, brave and enthusiastic" during the battle. James H. Sears, Schley's flag lieutenant, said the commodore was always putting himself in exposed positions rather than shunning danger. Captain Cook, Lieutenant Commander Mason, Lieutenant McCauley, signal officer and aide to Schley, Lieutenant Webster, a watch officer, all of the "Brooklyn," supported Mr. Sears in his testimony as to Schley's bravery. Captain Cotton described the orders signaled from the "Brooklyn" from the time the Spanish ships came out, thus showing that the battle was not entirely a "captains' fight." Significant testimony was given by Ensign Ralph N. Marble, of the "Brooklyn," who stated that when Captain Sigsbee came on board the "Brooklyn" off Santiago on the 26th of May, 1898, he informed Schley that the Spanish vessels were "not" in the harbor. Sigsbee has testified that he did not tell Schley the Spaniards were "not" in the harbor, but that "he did not know where they were." This testimony will be urged as a justification of the retrograde movement. Lieutenant Wells, Schley's secretary, testified that the first definite knowledge Schley had that the Spaniards were in Santiago harbor was when the "Colon" was sighted near the entrance. He made the damaging admission, however, that the "Dear Schley" letter from Admiral Sampson, containing information that the Spanish fleet had been reported to be in the harbor at Santiago, was received at Cienfuegos May 22 instead of May 23, as has

been persistently claimed by Schley. Captain Cook attributed the alleged disobedience of orders in not hastening from Cienfuegos to Santiago with "all possible dispatch" after having been informed that the Spanish were there, to the slow speed of the "Eagle." No testimony has been introduced to show that Schley exhibited determination to ascertain positively if the Spanish were in Cienfuegos harbor. J. L. Hanley, formerly chief machinist of the "Texas," testified that he was at the throttle of the port engine of that ship when the loop was made, and that he did not stop the engine, but merely slowed down. This neutralizes the testimony of a government witness who said that the engine was stopped. In order to prevent any question as to the effect of the finding of the court, because of Schley's retirement, he has been assigned to "active service at the court of inquiry" by the Navy Department.

#### TRIUMPH OF SANTOS-DUMONT

ALL France is excitedly discussing the achievement of Santos-Dumont, who on Saturday of last week made the trip from St. Cloud around the Eiffel Tower, Paris, in his airship in 30 minutes and 40.35 seconds, in the presence of thousands of spectators. For one-half of the distance the airship sailed against a breeze moving at the rate of seven miles an hour. He was competing for the prize of \$20,000 offered by M. Deutsch for making the designated trip in 30 minutes; and because of a misunderstanding arising from changes made in the conditions governing the contest the committee is holding back the award. Popular sentiment is with the young Brazilian, and M. Deutsch himself is willing that the prize shall go to Santos-Dumont. The achievement of Saturday is considered the most successful one in the history of attempts to navigate the air. This was the sixth airship made by Santos-Dumont in the present contest. He narrowly escaped death several times in his previous efforts.

#### EVENTS WORTH NOTING

A cave-in buried a large number of men engaged on the New York rapid transit tunnel on Friday of last week. Twelve were killed and others injured.

News has been received from Amsterdam that the new ministry has withdrawn the project of draining the Zuyder Zee, which was fully described in these columns a few weeks ago.

An anti-duel congress was held in Leipzig, last Saturday. Delegates were present from Germany and Austria. The subjects discussed were: "Honor and How to Preserve It," "The Law and the Duel," "Society, the Ladies, and the Duel."

A monument was erected at Valley Forge last week by the Daughters of the American Revolution in commemoration of the American soldiers who died there in the winter of 1777-'78. It is an obelisk of granite, fifty feet high, with suitably inscribed bronze panels at the base.

Johns Hopkins University is now offering a course in the dialects, manners and customs of the Philippines. A specialty is made of Tagalog, which shows traces of Arabic and Sanscrit. Mr. F. R. Blake, who has the course in charge and who is a specialist in these languages, is preparing a Tagalog grammar.

## BELIEF UNTO RIGHTEOUSNESS

**F**AITH has an end as well as an object. Paul speaks about believing unto righteousness, by which he means that the faith men hold must result in a character that corresponds to the belief. We sometimes almost persuade ourselves that we really are convinced of certain principles, but the true test of our conviction lies in the realization of those convictions in daily life and character. And we are not really convinced of anything, we do not really believe anything, until we begin to build it into our lives. Then it becomes a conviction of the spirit, and then we have a right to talk about our faith.

It is quite possible to make a denial when we are protesting all the while that we are strenuously maintaining the faith. There are two kinds of atheism, for example. One of these consists in an intellectual denial. The other is far more fearful, and consists in a practical denial. There are men who will say that they believe in God the Father, and then live in such relations with their fellow-men as if there were no Father God at all. This is the awful heresy of practical atheism. True belief must color conduct and find expression in practical life. The creed must be incorporated in the deed, or it is a dead thing.

So the end of faith is character. The object of belief is God, and the end of belief is His righteousness. The object of faith is the living Christ, and the end of faith is a Christlike character. We must hold fast these two facts. Faith is unto righteousness.

## HALF TRUTHS AND WHOLE TRUTHS

**T**HE New York *Sun* of Oct. 17, in an editorial on "Recruits for the Ministry Falling Off," drops into an error which is at present receiving general and particular emphasis, and which it seems well-nigh impossible to correct — that all denominations are alike affected with a decrease of theological students. We therefore repeat again that there is not only no falling off of recruits for the ministry in the Methodist Episcopal Church, but rather an increase. Instead of there being a dearth in the ministerial ranks of the denomination having the largest membership of any Protestant religious body in this country, there is positively a plethora of effective ministers, making it difficult to station all those in good and regular standing who annually desire and demand pastorates, as they have a full and perfect right to do under our peculiar church economy. We submit that these very remarkable facts should be recognized in current discussions upon this important subject.

But while the *Sun* is misled in its statement of the general facts concerning candidates for the ministry, it is wholly justified in its opinion of the causes which have brought about the decrease of ministerial candidates in some denominations. It says:

"It is obvious that without earnest religious faith young men do not go into the ministry; and, unfortunately for the church, it is the brighter and more intellec-

tual who are most likely to be affected by the doubts and denials which draw men away from the strong devotion to religion which alone can fill up the ranks of ministers with recruits of a high standard of ability. One of the old tests of the reality of a religious revival, and it was a good test, was the awakening in young men of a 'passion for souls,' a consuming desire to preach the Gospel to sinners. This enthusiasm was manifested, more particularly, in a craving for service in the field of missionary effort to the heathen, as savoring most of the spirit of the martyr; but it also expressed itself in eagerness to obtain theological training for ministerial work at home. Of our older ministers now in the churches, a very great part were first touched by the evangelic spark at such religious awakenings."

That the normal supply of candidates for the ministry in any denomination will depend upon the measure of revivalistic spirit which prevails, is a fact which the *Sun* does well to point out. It is an axiom to which no exception appears. It is a fact which should be impressed upon all religious bodies, with its unmistakable significance and prophecy. Our great church is a sure and convincing witness of this fact. Methodism was born in a revival, and its altars have ever been aflame with revival fires; and herein lies the reason that our schools of the prophets continue to be thronged with recruits for the ministry. The importance and magnitude of this striking fact should constrain Methodism everywhere to remain loyal to its birthright and special calling and work. Any eclipse of faith in our mission as an evangelizing church would be fatal. There is no present or future for Methodism except as it remains unalterably true to the spirit and purpose which it has manifested in its past. To be sure there is the coming in of larger light upon the truth of God, a simplification of creeds and doctrines which must be accepted as essential to salvation; but nothing can possibly change the emphasis which Methodism has always placed upon the necessity of revivals.

There is confirmation for what we have written, and pertinent food for thought, in the following noteworthy editorial in the London *Saturday Review* upon "A Revival Needed in the Church of England." The *Review* says:

"With a lapsing population and a birth-rate which exceeds the death-rate by nearly a thousand a day, the Church of England finds her priesthood diminishing by leaps and bounds. The causes usually assigned for this alarming fact, such as modern doubts, the competition of other professions, the fast-falling subsistence for a clergy and so forth, are true enough. But a deeper cause must be looked for. There can be no doubt that while the church movement has done its work in elevating the standard and tone of religion, in doing away with abuses and creating an efficient machinery, its force as an enthusiasm is to a great extent spent. The trumpet call has died away, the romance, the sentiment, the glamor of the awakening revival have worn off.

"Of course honeymoons must be succeeded by humdrum years of wedlock; but thoughtful churchmen are aware of a certain failure in the Anglican system and spirit to touch the deeper idealism of the human heart. Her Bishops never seem quite to believe in her divine attributes and authority. The church appears always

too much afraid of the modern temper either to guide or to resist it, afraid to claim the submission of the will or the sacrifice of her children's selves.

"There was a time since the Reformation when her rulers, temporal and spiritual, gladly mounted the scaffold in defence of her faith, and then she did not lack the loyalty of England. But a church which ceases to be feared ceases to be loved. Were there a more supernatural atmosphere round the Church of England we should not hear of a failure to find men for the ministry or for the religious life, or of eighty per cent. of the manhood of our towns never entering the church door. Nor would there be leakage to Rome and to the more imaginative forms of dissent."

We desire to place special emphasis upon these tremendous truths, with the earnest and confident hope that throughout all our borders we may concentrate our prayers and our purposes upon evangelistic effort. Let revival fires be lighted everywhere. The Methodist Episcopal Church only needs to be true to itself to receive continued and unusual honor from God, as in its remarkable past. We do not need innovations or mending. We need only to fill our ecclesiastical machinery with the Spirit of God, to renew — in the very significant language of the London *Saturday Review* — our "force as an enthusiasm," and to create "a supernatural atmosphere around the church" which shall be irresistible.

## Notable Anniversaries

**T**HE hundredth anniversary of the birth of Isaac Rich falls on the twenty-fourth day of the present month. As will be seen elsewhere, we make fitting recognition of the event. We also associate with Mr. Rich appropriate recognition of the one hundred and tenth anniversary of the birth of Lee Claflin, a co-founder of Boston University. As an interesting revelation of the conscientious sense of stewardship cherished by this faithful layman, we are permitted, through the courtesy of Rev. Dr. J. W. Lindsay, to present a very interesting letter which Mr. Claflin wrote to his father, Rev. John Lindsay, over sixty years ago. Mr. Lindsay was at the time acting as agent for Wesleyan University in raising an endowment. Mr. Claflin, in response to a solicitation for a donation, some days after a personal interview wrote the following communication:

Worcester, Jan. 24, 1837.

DEAR BRO.: Since you were at my place I have thought some upon the subject you mentioned, and I have come to the following conclusion, viz., that I would advance \$100 or more towards the object you mention, and send it to the next Conference, extraordinary occurrences excepted; and should Providence smile on my labors for the season to come, it is my intention to try to make up the sum of \$500 as soon as convenient, as I have often found the truth of that passage which says it is more blessed to give than to receive.

The greatest objection I had in my mind when you were at my place was, I had some thought of making some other donations, and I had my doubts which would be best; but I have come to the above conclusion. I feel often that I need the counsels and prayers of my brethren and friends that God would grant me wisdom that in all things I may be enabled to do His will.

Yours, etc.,

LEE CLAFLIN.

Next year, on Nov. 21, the one hundredth anniversary of the birth of Jacob Sleeper will occur, and it will receive grateful and reverent consideration. What a trinity



these founders of Boston University form, and in what a delightful degree do their good works follow them! May the mantle of generous stewardship, so conspicuously shown by these three men, fall upon the faithful laymen of our church throughout the connection!

### The First of Its Kind

WE regret to note an instance of discourtesy on the part of the *Boston Herald* in its treatment of this paper—the first that ZION'S HERALD has received from a secular journal during the fourteen years of its present management. As the *Boston Herald*, in an editorial entitled "Dwindling Theological Schools," had conveyed the impression to the general public that the Methodist Episcopal Church was suffering a decimation in its theological students similar to that which is experienced by some other denominations, the following editorial paragraph was published in our columns in explanation of the facts and in justification of our church:

The *Boston Herald* had a long editorial last week upon "Dwindling Theological Schools," and carried the conviction that the seminaries of all Protestant denominations are suffering a grave diminution. This statement and inference are entirely without warrant with reference to the Methodist Episcopal Church. As a proof of this, attention is called to an editorial in this issue under the title, "A Phenomenal Record." The School of Theology of Boston University never had so many students as today, and the two other seminaries—Drew at Madison, N. J., and Garrett Biblical Institute at Evanston, Ill.—show no decrease in attendance. Will the *Boston Herald* please give its readers the simple facts in the case?

The *Boston Herald*, in replying in its issue of the 18th, under the head of "Theological Schools," introduces our paragraph, eliminating, however, our reasonable request that it "please give its readers the simple facts in the case," and proceeds, with much heat and innuendo, to put us at fault in the matter. We submit that our paragraph, as quoted above, furnished not the slightest justification for the harsh treatment it has received. The *Boston Herald* is too great a newspaper to resort to such methods even to defend an unfortunate editorial; and as ZION'S HERALD has never received anything but courteous and fair treatment at its hands heretofore, we must believe, in this instance that the editorial upon "Theological Schools" was written by an irresponsible subordinate, and in some way escaped the usual careful supervision of the editor-in-chief.

### Refreshing Baptist Deliverances

THE *Outlook* of September 21 contains a noteworthy contribution from the pen of President Faunce of Brown University, commenting upon a recent volume entitled, "A Century of Baptist Achievement." We group a few of the more important paragraphs, to give our readers some idea of the refreshing frankness with which President Faunce writes. He characterizes the present generation of Baptists as "spiritually far more sympathetic than their fathers." Referring to the contents of the book as a whole, this remarkable statement is made: "The polemic element is absent, and the great controversies of the past—over such matters as denominational translations of the Bible or denominational restrictions of the Lord's Table—have obviously lost their interest, and appear here only as 'burnt-out craters healed with snow.'" The significant words that follow are equally applicable to our own denomination: "It is impossible to lead in action for any length of time unless we lead in thinking as well. Baptists need to develop

schools of thought, not opposing, but supplementary. They need, in Dr. Storrs' phrase, 'two wings to fly with.'"

But his closing paragraphs are the most striking, so brave, urgent and true that we present them entire: "Under the powerful influence of the University of Chicago, which is leavening the entire ministry of the Western States, and of the Baptist Congress, which is a growing force for honest thinking, Baptists may now be expected to develop a stronger intellectual life, a higher type of periodical literature, and take that place in the progress of the world which some of their distinguished leaders have taken already. There are today thousands of young men in their ranks for whom the old shibboleths are meaningless, to whom the newer Biblical study has come as a glad release and spiritual inspiration, and whose ideal of Christian service is not exhausted in 'contending for the faith.' These men know what service their Baptist forbears rendered to the cause of civil and religious freedom, and they are quietly resolved to enjoy the same freedom today. They realize that the strength of their great denomination must lie, not in its millions of adherents, not in its literalistic interpretation of ancient writings, but in its ever-growing apprehension of the spirit of Jesus Christ, its ever-fresh translation of that spirit into the language of the twentieth century, and its constant application of that spirit to the institutions and the lives of men."

### PERSONALS

—The first contribution in the *Contemporary Review* for October is a fine tribute to President McKinley by Bishop J. W. Hamilton.

—Rev. C. Golder, Ph.D., assistant editor of the *Christliche Apologete*, is the author of a scholarly book entitled, "History of the Feminine Diaconate."

—At the annual meeting of the W. C. T. U. of Massachusetts, held at Lynn last week, Mrs. Katherine Lente Stevenson was unanimously elected president for the third time.

—Rev. E. H. Hughes, of Centre Church, Malden, gives an affirmative response to the urgent and unanimous invitation of his official board to return for the seventh year.

—Dr. Charles W. Petty, oldest son of the late Prof. McKendree Petty, who was for over thirty years a professor in the University of Vermont, died at South Hero, Vt., Oct. 5, aged 54 years.

—Delightful calls at this office have been received from Rev. Dr. Francis S. Hoyt, editor of the *Western Christian Advocate* from 1872 to 1884, while he has been spending some days in Boston visiting a brother.

—"Moses and the Prophets," an essay toward a fair and useful statement of some of the positions of modern Biblical criticism, by Prof. Milton S. Terry, of Garrett Biblical Institute, will soon be issued by Eaton & Mains, New York.

—We learn from the New York *Christian Advocate* that "Bishop Foss has so far recovered his health that he held Dakota Conference last week; and he expects to attend the Bishops' conference in Cincinnati and the meetings of the General Committee."

—The affectionate consideration in which Rev. Dr. A. J. Nast, editor of the *Christliche Apologete*, is held by the people of Cincinnati, is shown in the following personal mention in last week's *Western Christian Advocate*: "Three hundred friends tendered Dr. and Mrs. A. J. Nast a surprise reception on the Doctor's return from the

Ecumenical Conference in London, to which he was a delegate."

—Rev. C. L. Nye, of the Des Moines Conference, has recently been changed from Creston to Ames, Iowa, the seat of the State College. He is well known in New England, and edits the *Epworth League* notes in the *Central Christian Advocate*.

—Last week we announced that the Republican candidate for governor of New Jersey, Hon. Franklin Murphy, was a member of the Methodist Episcopal Church; and we are now informed that Hon. James M. Seymour, of Newark, N. J., the Democratic candidate, is also a Methodist.

—Rev. O. R. Miller, of Holyoke, is keeping up a persistent, open, brave and successful warfare against illegal liquor-selling in that city. He is thoroughly informed upon all phases of the subject, and uses wisely not only the platform, but the local press and the courts, to compel liquor-sellers to obey the restrictions of the license law.

—Rev. J. F. Jenness, who returned from Rosario, South America, on account of ill health, was in Boston last week. He is now in better health, and has been transferred to the California Conference and appointed to Palo Alto. He left for his charge last week, accompanied by his wife.

—In last month's *Biblical World* President Warren had a brief article entitled, "The Origin of the Pentateuch;" and the paper on "Babylonian and Pre-Babylonian Cosmology," presented by him at the last meeting of the American Oriental Society, is printed in the just issued first half of Volume xxii of the *Journal of the Society*.

—The following list of Sunday evening topics for sermons by Rev. H. L. Wriston, of Holyoke, shows scholarly discrimination in selection and divisions, and are calculated, in critical treatment, to bring out the salient points and helpful lessons in a remarkable life: "Joseph's Dreams; or Life's Visions." "Joseph's Temptation; or Life's Testings." "Joseph's Imprisonment; or Life's Injustices." "Joseph's Elevation; or Life's Rewards."

—The last resting-places of two of the lay founders of Boston University, Isaac Rich and Jacob Sleeper, are in Mount Auburn, Cambridge; that of the third, Lee Claffin, in Pine Grove Cemetery, Milford. The Rich lot is on Columbine Path, and near by, on Honeysuckle Path, is the monument erected to the late Dean Latimer, one of the most ingenious and appropriate in the whole cemetery. Considering the origin of Mr. Rich's wealth, as from the fishes of the sea, and the motive governing him in his gifts, there is also beautiful fitness in the Scripture words cut upon his monument: "That take and give for Me and thee."

—Editor Bovard thus pleasantly sketches the meeting of two of our honored Bishops, in a recent issue of the *California Advocate*: "Bishop and Mrs. McCabe visited Bishop William Taylor at Palo Alto last Wednesday. They sang and rejoiced together. Bishop McCabe sang a favorite hymn which he had sung with Bishop Taylor forty years ago. The visit was most delightful. The voice of Bishop Taylor and the voice of Bishop McCabe are two of the greatest Methodism has produced. It was touching in the extreme to hear the glorious, triumphant voice of Bishop McCabe, and though Bishop Taylor's voice has long been reduced to a broken whisper, under the stimulus of Bishop McCabe's wonderful notes the grand old hero of a thousand victories, the greatest evangelist since the days of Paul, chimed in and sang with Bishop McCabe the strains of their old favorite

hymns. The meeting and greeting of these men, not only of song, but these men of achievements, was most tender and pathetic. God has made them a blessing to the world."

— Bishop Mallalieu returns to his home for a few days before going to the meeting of the Bishops at Cincinnati, which begins the 30th.

— Hon. and Mrs. C. C. Corbin returned last week from their tour abroad, and have gone to Webster for some days.

— Rev. True Whittier, formerly of the South Carolina Conference, has read his Bible through by course 63 times. He was originally from Maine, and now resides at Bellevue, Fla.

— Mr. Walter E. H. Massey, of Toronto, so well known in Methodist and business circles of Canada, has been very ill with typhoid fever. The latest report informs us that his case is still serious, but hopes, with God's blessing, are entertained for his recovery.

— Rev. Dr. Lorimer finally decides to go to New York, and will close his pastorate with Tremont Temple the last Sunday in October. As only \$30,000 of the attempted \$100,000 on the indebtedness of the Temple was raised, the pledges are inoperative, as they were conditioned upon Dr. Lorimer's decision to remain.

— It is announced, as we go to press, that Consul General Dickinson, who had declined to pay anything but a nominal ransom for the release of Miss Stone, has been ordered by Secretary Hay to pay the full amount. There is no longer grave apprehension for her personal safety, and it is expected that in some way her release will soon be secured.

— Rev. Willis A. Luce, of Unity, Maine, writes: "Rev. David Smith, of the East Maine Conference, is in very feeble health. He joined the Conference in 1873, and took a supernumary relation in 1890, since which time he has been able to preach but little, and for the last six months has been gradually failing. He is now at his sister's home in North Troy, Me. A word from any of his old associates would cheer his heart."

— A letter received from Miss Miranda Croucher announces her safe arrival at Vancouver. It was written on board the "Empress of India," the sailing of which was delayed some nine and one-half hours by the non-arrival of trains from the East. She had a pleasant journey across the continent, saw the Duke and royal party, and is carrying a happy heart back to her work.

— It seems rather odd to read, as we have just now, in one of our Methodist exchanges, that a prominent layman in Chicago is taking Bishop Merrill to task for writing a book on the doctrine of holiness which he alleges is heretical! We trust that the Bishop is not unduly exercised in the case. Fortunately charges of heterodoxy are not carrying very great weight in our denomination at the present time.

— The *Sea Gull*, the attractive little paper "published almost any time, in any port where the U. S. S. 'Iowa' chances to be," contains in a late issue, printed in Panama, the following complimentary paragraph that will be of interest to the many friends of Chaplain Tribou in this vicinity:

"One of the most impressive services ever held on board a man-of-war was that held on board the 'Iowa,' Thursday, Sept. 19—the day and the hour of the last sad rites at Canton, Ohio. The services were held on the quarter deck, the whole ship's company were seated on benches, all the officers were present, and the full band. The officers of H. M. S. 'Icarus,' the U. S. consul general and vice-consul general,

were also present. The band played two beautiful funeral marches, one at the opening, and one at the closing of the services; an improvised quartet sang 'Nearer, my God, to Thee,' in a very effective manner; and all present joined in singing 'Rock of Ages' and 'America.' Chaplain Tribou delivered a carefully-prepared sermon, which was well received; and the unanimous opinion is that it was an occasion long to be remembered. There have been many inquiries if the sermon is to be printed, and the *Sea Gull* hopes that this will be done, for it deserves a wide circulation."

— Dr. Abraham Kuyper, the prime minister of the Netherlands, to whom Queen Wilhelmina's foreshadowed reforms "on the fundamental bases of Christian teaching" are perhaps attributable, enjoys the singular distinction, amongst contemporary statesmen, of being a doctor of divinity and a former professor of theology. As the author of an "Encyclopedia of Theology," which has been translated into English, he is a recognized authority among scientific students of religion on both sides of the Atlantic. In this country, where he received the degree of LL. D. at the University of Princeton, and delivered the "Stone" lectures three years ago, he was enthusiastically welcomed, and was styled by the American press "the Dutch Gladstone." Dr. Kuyper, however, is not only an eloquent speaker and brilliant scholar, but he has had a distinguished journalistic career extending over many years.

#### BRIEFLETS

The report of the Boston Methodist Social Union will be found on page 1373.

A report of the dedicatory services of the new church edifice at Brockton, which continue through this week, will appear in the next issue.

The Young Men's Christian Association will observe Nov. 10-16 as a "Day and Week of Prayer for Young Men."

It is well that the result that has attended the efforts of several of our ministers at novel-writing is not calculated to encourage other aspirants to make the venture, "Stick to your last" is more urgent and practical counsel to clergymen than to shoemakers.

An English religious weekly, in a "write up" of the delegates to the late Ecumenical Conference, says: "Doctors of Divinity were as common as blackberries;" and an American traveling abroad, who dropped into the Conference, writes: "Every Negro delegate was either a Bishop or a Doctor of Divinity." Comment is unnecessary.

Belief is in part the assent of the intellect, but chiefly the consent of the heart.

In a sympathetic report (which appears elsewhere) upon the recent meeting of the National Congregational Council at Portland, Me., it will be seen that the fact of the retrogression of the Congregational Church in New England was frequently noted and regretfully accepted. It is feared that the cause of this condition—which we profoundly lament—may be found in the fact that the denomination for the last quarter of a century has placed the accent upon the less essential, and has depreciated the evangelistic spirit and purpose.

The New York *Sun* of Oct. 17 contained this very significant and conclusive declaration: "Lieut.-Gen. Miles, who was for many years an advocate of the army canteen, has become convinced of the wisdom of abolishing it. This is said to be the re-

sult of observing the effects of its absence since the radical legislation on the subject was enacted by the last Congress. It is expected that Gen. Miles will include in his forthcoming annual report to the Secretary of War a strong endorsement of the abolition of the canteen."

The surest way to kill falsehood is to speak and live the truth.

God has put eminent distinction upon the Baptist and Methodist denominations in calling them largely to the work of the evangelization of this country. There is occasion for profound gratification that the Baptist Church has held so unswervingly to the purpose "to seek and to save that which was lost."

The *Northwestern* of last week gives a comprehensive statement of the vote of 103 Fall Conferences on the revised constitution. The vote so far is 7,378 for, and 2,450 against. This gives only seven more than the three-fourths vote necessary to adopt; but sixteen other Conferences, with about 900 votes, are yet to be heard from, and the fact is recognized that a shift of sentiment in any one Conference may change the situation. "If the constitution is rejected," the *Northwestern* says, "the reef upon which it will be wrecked will be that of the relation of women to the governing bodies of the denomination."

Human culture takes us only so far. Beyond that are depths and heights that the mind and soul of man can explore only by faith. Knowledge and culture are simply the every-day shoes that we wear up the outer steps of God's temple. When we get to the threshold of that temple, when we stand facing its vast inner mysteries, we can but put the shoes from off our feet.

The *Central Christian Advocate* is characteristically appreciative of genuine merit in saying: "ZION'S HERALD has had splendid reports of the Ecumenical Conference from L. H. Dorchester and E. O. Thayer."

In the dainty volume entitled "Real Happenings," the late Mrs. Mary B. Claffin, wife of Governor Claffin, gives a charming sketch of the life and character of Isaac Rich. It was originally prepared as a lecture, and more than once she read it to a company of eager listeners in the College of Liberal Arts. Her acquaintance with Mr. Rich and others of his circle enabled her to make her sketch very lifelike. Her account of the influence of Wilbur Fisk over Mr. Rich in his early life is the best to be found anywhere. Her closing words are the following: "At length, after giving thousands of dollars in ways like these, he was able to establish a University for the sole purpose of affording to young men and women the broadest and most thorough instruction in every department of learning. This University, yet in its infancy, stands today as his monument in the heart of Boston, and connected with it are some of the most distinguished scholars and educators in this country. From it have been graduated many young men and women who have gone out into all parts of our own country, and into other lands, to disseminate the influence which began sixty years ago in a few kindly words spoken by an educated Christian gentleman to a little lobster boy, on Charlestown bridge. The day those words were spoken did not

"slip useless away;  
Out of eternity that blue day was born,  
Into eternity at night it returned."



## MOHONK CONFERENCE -- 1961

LOUISE MANNING HODGKINS.

If ever one, weary of the confusion of life, would, with Eugene Field,

like to go  
Where bells don't ring, nor whistles blow,"

Mohonk should be made his destination. Set high among the mountains, environed in the stately beauty of cliff, lake, and rocky height, apart from "the madding crowd," it forms a fit centre for the output of noble thought and high endeavor.

Mohonk is not primarily a hotel; it is a great educational institution founded by two men who left the successful training of the youth of the country for the wider instruction of older pupils in the great school of life. The *personnel* of Mohonk Conference this year is unusually strong, since improvements being made in the hotel limited the Conference guests invited to less than one hundred and fifty. Among these are the Commissioner of Indian Affairs, Wm. A. Jones, several pastmasters in this office, the brothers Abbott (Lyman and Edwui, the former the chairman of the program committee), and several college presidents, as Slocum of Colorado, Meserve of North Carolina, Frizzell of Hampton, Taylor of Vassar, Smith of Trinity, Pratt of Carlisle, and Mrs. Johnston, former dean of Oberlin; added to these are Mrs. Quinton, secretary of the National Indian Association, Mesdames Sparhawk, Candace Wheeler, Doubleday, Kinney, Mrs. Clinton B. Fisk, Miss Estelle Reel, superintendent of Indian education, and other notable women of philanthropy. Old generals honored in the Civil War, of the regular army, as Howard, Morgan, Wilson and Whittlesey, represent the church militant; and Dr. F. E. Clark of the Christian Endeavor leadership, Philip Garret, the philanthropist, Theodore Cuyler, the Venerable (spelled with a capital "V"), Egerton Young, the Indian missionary and brilliant author, Dr. Addison P. Foster, Mr. Sherman, chairman of the Indian committee in the Lower House, illustrate, in part, the diverse make-up of this interesting gathering.

Much has been settled, and largely through the efforts of the Mohonk Conference, for that quarter of a million of our belated fellow-citizens, the American Indians, since a little group of grave thinkers gathered at this historic spot, in 1881, to discuss plans for the betterment of the civil, religious and social conditions of our brother in red. The advance can be aptly shown in a single incident from the campaign speaking of President Roosevelt just before his election to the vice-presidency. It was in one of the Dakotas: "Be careful to touch on such and such subjects," said the congressman-elect, "for I have a large Indian vote in this district."

Since the putting through of Senator Dawes' bill of 1886, and thus the beginning of homes for Indians, there has followed the result that always obtains through stability of environment. The latest gain in this line has been achieved during the present year in the protection of home and family life by the requirement of marriage licenses and issue of marriage certificates.

Mohonk Conference is proving the saying that "nothing can resist the force of a good idea pushed through to its highest evolution," by reiterating its protest against those Indian agencies that are kept up for the benefit of the "circumlocution office" — to use a Dickens' phrase — to the marked deterioration of the Indian. "A vanishing policy" was what President Merrill Gates affirmed should eventually put a period to

vested funds and all that they entail of pauperism. At least the Indians are beginning to believe that the hand held out to them here is never for betrayal or spoliation.

Much hope is centred by this body in a President who knows from first-hand contact the Indian, who has been a live member of Mohonk Conference, who cares nothing for patronage and is resolved to make no appointment for a political reason.

Some of the live questions discussed were: What is to be done to the Indian who leases his land and lives an idle, dissolute life on his rentals? What for the educated Indian, who prefers something other than farming? What fresh steps may be taken to hasten the day of the abolishment of the Indian Office? How may the Indian, receiving a free education, be kept from the consequent pride and arrogance incident to character formed without the element of self-sacrifice? How can we assist the law-making power to more efficient ends? What are the best methods for securing labor in our newly-acquired possessions? What lessons learned by our experience in the Hawaiian Islands should be applied to our Asiatic possessions? Is it any part of the function of State to enlighten the soul? Might the majority of Indians now safely be made citizens as fifty-five thousand already have been made? How make self-governing the new peoples that come under the authority of the United States?

Undoubtedly the finest and most comprehensive speech was made by Senator Dawes, though *in absentia*. His able paper, read by Dr. Foster, gave a succinct report of the progress in the last quarter-century since 1877, when the first appropriation was made by Congress for Indian education, to the last year's apportionment of \$3,184,250 for the schools that enroll something over twenty thousand students. This paper also covered advance toward citizenship and proposed future methods.

Indian Commissioner Jones, with a prefatory array of facts and figures, showed that the condition of the Indian was yet to be rightly considered, before the time and money spent on his education could result in his highest advantage, and urged a new method of education that should more wisely consider the antecedents of the Indian; then having given him opportunity, he advised that he starve if he did not improve it. In the last twenty years forty-five millions of money have been expended on twenty-five thousand Indian pupils by the United States Government. Mr. Jones, opposed vigorously by Col. Pratt of the Indian School at Carlisle, contended that the same amount of money expended on the family, which he considered the unit, would have resulted in a higher elevation than has yet been attained with the Indian. Two educated young Indians, the fruits of Eastern education, stood stoutly with Col. Pratt, who justly maintained that nothing could replace the advantage of the close contact of the young Indians with the highest forms of civilization as exhibited in the large Eastern cities and colleges. Col. Pratt, with a shade of bitterness, complained that the church had never yet said "Come!" to the Indian on her own soil, while she had smiled gracious welcome on aliens from every part of the world. She had sent them missionaries with the bidding "Go, preach the Gospel," but never, "Come with us and we will do thee good." "A government school that is not a Christian school ought not to exist," maintained this doughty Christian warrior of twenty-two years' experience at Carlisle.

The Indian question no longer monopo-

lizes the platform of the Mohonk Conference. The changed position of our country with relation to the world in general, marks today all meetings to discuss large affairs. Seventy-seven millions of people, one-third of whom are either foreign-born or the children of the foreign-born, make a government "of the people, for the people, by the people," an ever-increasing problem at home and a wonder abroad.

The Hawaiian, traced from our first acquaintance with him to his present stage of evolution, presented by Dr. Twombly, of Boston, was really a treatment of the question of how to make a Polynesian a part of our republic — that child-man who even in the last legislature put such questions as: "Shall we not abolish the quarantine laws?" "Why not remit personal taxes?"

Women are given generous recognition in Mohonk Conference. Mrs. Quinton, secretary of the Woman's National Indian Association, offered an admirable summary of genuine missionary work done during the year; Mrs. F. N. Doubleday, Mrs. Frances Sparhawk, and Mrs. Candace Wheeler presented industries and arts that had been furthered; Miss Collins and Miss Scoville, work on the field in mission lines.

Those who keep in touch with current events noted, a few weeks ago, that a contract had been made between Cuba and the United States whereby for a term of from one to three years more than sixty of their young school-teachers should at the expense of the Cuban government receive further education in the normal schools of our republic. New Paltz has the honor and the task, under Principal Seudder, of missionary lineage, to train these teachers. It was a kindergarten lesson to the Conference to receive on the last day of the session the entire body of these young Cubans, listen to their national songs, and exchange with them speeches of welcome and congratulation. A "blest-be-the-tie-that-binds" spirit, in a national sense, pervaded the audience.

Many loyal, loving tributes were paid to the martyr-President, William McKinley, and it was more than once noticed that the emphasis laid in 1900 on the necessity of electing a good man for Vice President had been already vindicated in "the wide-winged strength" already evidenced. Another name often and tenderly mentioned was that of Bishop Whipple — "Straight Tongue," as the Indians call him — the second apostle to the Indians in American history.

The platform as adopted by the Mohonk Conference announced progress in the lines already designated in this paper, and committed itself to the furtherance of a policy which should make changes in Indian service for political considerations impossible; the abolishment of at least ten more Indian agencies in addition to the four successfully set aside the past year; a finer discrimination and more stringent legislation in the system of land-leasing; a distribution of tribal funds to individuals as rapidly as fitness of candidate will permit; an improvement particularly with relation to proportion in Indian schools, with trend toward incorporation in schools of the country and the protection of Indian industries; the recommendation of allotment in severalty to the New York reservations; wiser selection of governors to all dependent peoples, and no permanent franchises until justified by the development of a race in self-governing qualities. Mr. Smiley's credo in his address of welcome gives the true ring to all Mohonk Conferences, and interprets their supreme motive: "I believe all good causes can be promoted the best way by open, frank discussion by men and women of differing views."

## IN THE WOODS IN OCTOBER

LOUISE MANNING HODGKINS.

Myriads of harpers, harping low  
A mystic song no human art attains.  
Fair fluttering shapes that quickly come  
and go,  
Chanting in soft refrains;

Above—a blue, low-bending, cloud-flecked  
sky;  
Before—an archway all illuminate,  
As though earth's art would heaven's  
grace outvie  
To frame a glorious gate.

Sardius and beryl, pearl and chrysophrase,  
Jacinth and sapphire by the blue heaven  
kissed;  
Jasper, chalcedony, pierced with topaz  
rays,  
Emerald and amethyst;

Beyond the portals gleaming in the sun  
The shining pavements of a golden  
street;—  
Haply the gate was opened wide to one  
For Paradise made meet.

For while we stood and gazed with bated  
breath,  
Her gracious garments floating on the air,  
The sainted Summer, through the gates of  
Death,  
Passed into glory there.

Cliff Seat, Ticonderoga, N. Y.

## A PILGRIMAGE

PRESIDENT W. F. WARREN.

FOR many years I had had a strong desire to visit the birth-town of Isaac Rich, and to ascertain what, if anything, might remain of the humble home in which his boyhood years were spent. On the 22d of August last the coveted privilege came. At 11 o'clock A. M. I alighted at the railway station. The kind friend who had invited me, L. D. Baker, Esq., was in waiting. With him, as he was not a constant resident, he had brought a gentleman long connected with the town administration and active in its business affairs. Behind two spirited steeds we were soon spinning along over the country road, exchanging anecdotes and reminiscences of Isaac Rich. My host, through his mother, was connected with Mr. Rich's family, yet as both he and Mr. Rich were most of their lives absent from the town, and furthermore belonged to different generations, they never met. Mr. Cook, our companion, remembered his distinguished townsman, and had acted as a trusted agent for the executors of Mr. Rich's will in ministering to the comfort of the last surviving brother, Reuben, in his closing years of life.

After a ride of perhaps two miles, my host halted the carriage at the door of a neat cottage, whose occupant, Mr. Sylvester Hinckley, was years ago a noted teacher, whose pupils in navigation and in other good arts carried his name and kindly memory to many a land. He was now eighty-five years of age, but had a bright eye and a step whose briskness many a man of fifty might envy. With cheerful alacrity he accepted the invitation to take a seat in the carriage and to permit us to draw upon his local and antiquarian knowledge.

My first inquiry related to the house in which Isaac Rich was born. Many years had I longed to stand beneath that roof,

and to look out upon the scenes amid which his earliest years had been spent. In fact, a fond dream of securing that humble but historic homestead to the ownership and reverent perpetual care of Boston University had been a chief incentive in planning the present visit. Alas! my fond hope vanished when our venerable guide assured me that even the neighborhood in which Mr. Rich was born is known to none of the living generation. He remembered to have been told many years ago that it was on one of the islands included in the western limits of the town, but which of them he never knew.

At length, on a cart-road, in a very sequestered spot from which no human habitation was visible, our carriage stood still. We alighted, and at our right were shown the exact place where once stood the earliest known home of Robert, the father of Isaac Rich. In front of the site, several rods distant, was Brummer Pond, an extension or portion of Blackfish Creek. Around us at various removes were clumps of stunted pines and oaks and other trees and bushes. The shallow and muddy pond so far as visible was surrounded by the coarse wild grasses common in sea-marshes. Mr. Hinckley remembered when this pond was a beautiful sheet of water floored and shored with pure white sand, and he explained with scientific accuracy the physiographic conditions which are now fast transforming it into a dreary morass.

One incident revealed to us in an impressive way the tract of years over which our venerable guide was looking. He told us that when he was five years of age he visited the family then residing at this lonely spot. At that time he saw the father of Isaac Rich, long a bedridden invalid, then in what proved to be his last illness. His recollection of the scene seemed as fresh as if the occurrence had been but yesterday. In his presence we all seemed to ourselves children of a new and far-down generation.

I asked if he had personally known any of the brothers or sisters of Isaac Rich. "Oh, yes," he responded, "I remember them well." Thereupon he began to give their names, and later the names of the husbands of the sisters. This was very gratifying, as I feared lest this part of the family register might be already irrecoverable. In a man of his years it was a remarkable feat of memory to call up and correctly state the names, not only of the six sons and five daughters, but also of five long dead husbands of the latter. Later, through his further good offices, I was enabled to see a Bible, once the property of Isaac Rich, now owned by Mr. William S., an adopted son of Reuben Rich, in which were the names and birth-dates of all the children of Isaac's father and mother.

After the death of her husband the mother of his great family needed to be nearer to friends and neighbors than she was in this secluded spot. Accordingly the neighbors turned out, Mr. Hinckley's father among the number, and removed the humble cottage to a site half a mile away. Before driving to it we gleaned from the old site a single remaining crumb of brick, a shard or two of ancient pottery, and took a farewell look at the field and pond and thickets amid which Isaac

Rich passed his teens, and from which, to help those dependent on him, the poor fisherman's boy went up to Boston. Alas! that we had no kodak with us!

Later we were at the site to which the little home of the widow had by friendly hands been taken. The building was many years ago demolished, but it was a privilege to see the spot where, hard by the home of Reuben, and carefully provided for by Isaac, the mother of the eleven children spent the peaceful evening of her life. The sun was brightly shining upon it, the little garden plot could still be located, and some of the old-time trees were yet standing to guard it from the blasts of the coming winter. In reverent silence I recalled the years in which the loving heart of Isaac Rich so steadily turned to this place, and the day on which he had come from the rush of city cares to catch the last message of an affectionate mother and to lay her in her last resting-place. Lifting my gaze a moment, I saw a mile or two away the unfinished structure of the South Wellfleet "Wireless Telegraph Station." Its twenty masts arranged in a circle upon the high seashore were lifting their empty hands two hundred and ten feet into the sky. They seemed to say: "Patience, all ye that linger in the memory of your dead. Heaven and earth have long been sundered, but in a few brief days communication is to be established once more!"

At 3 P. M. I was again at the railway station parting from my host, and thanking him for one of the most delightful days of my life.

Boston University.

## In Memoriam

ON Thursday, the 24th of October, occurs the one-hundredth anniversary of the birth of Isaac Rich, the second of the three incorporators of Boston University. The brief sketch here given is taken, with slight modification, from President Warren's quarter-centennial address in 1898. Fuller information concerning this founder's ancestry and early life is given in the current issue of *Bostonia*.

A more symmetrical, manly form, or a more beautiful and vivacious countenance, than that of Isaac Rich I have never known. His hand was molded with exquisite delicacy. It would have graced any of the earls or countesses of Warwick, from whose family line there is good reason to believe he was descended. He began life poor, but his known New England ancestry and kindred were eminently respectable. A kinswoman of his in the last century was the wife of Colonel Elisha Doane of Wellfleet, at the time of his death the richest man in Massachusetts. Another kinswoman was courted and married by no less a personage than Hon. Lemuel Shaw, who drafted the first charter of the city of Boston, and was for thirty years Chief Justice of Massachusetts. Robert Treat Paine, the honored signer of the Declaration of Independence, and John Rich, contemporary and forefather of Isaac Rich, married sisters, daughters of Rev. Samuel Treat, of Eastham, who was the oldest son of Robert Treat, Governor of Connecticut. Moreover, the grandfather of this John Rich, the ancestor of the whole Cape Cod division of the family, married the daughter of Thomas Roberts, the Royal Colonial Governor of New Hampshire. Of the same descent in more recent times was Mr. Obadiah Rich, one of the original incorporators of the Boston Athenaeum, who was in his day the greatest of American bibliographers, a special friend and helper of Irving and Ticknor, Prescott and Longfellow.

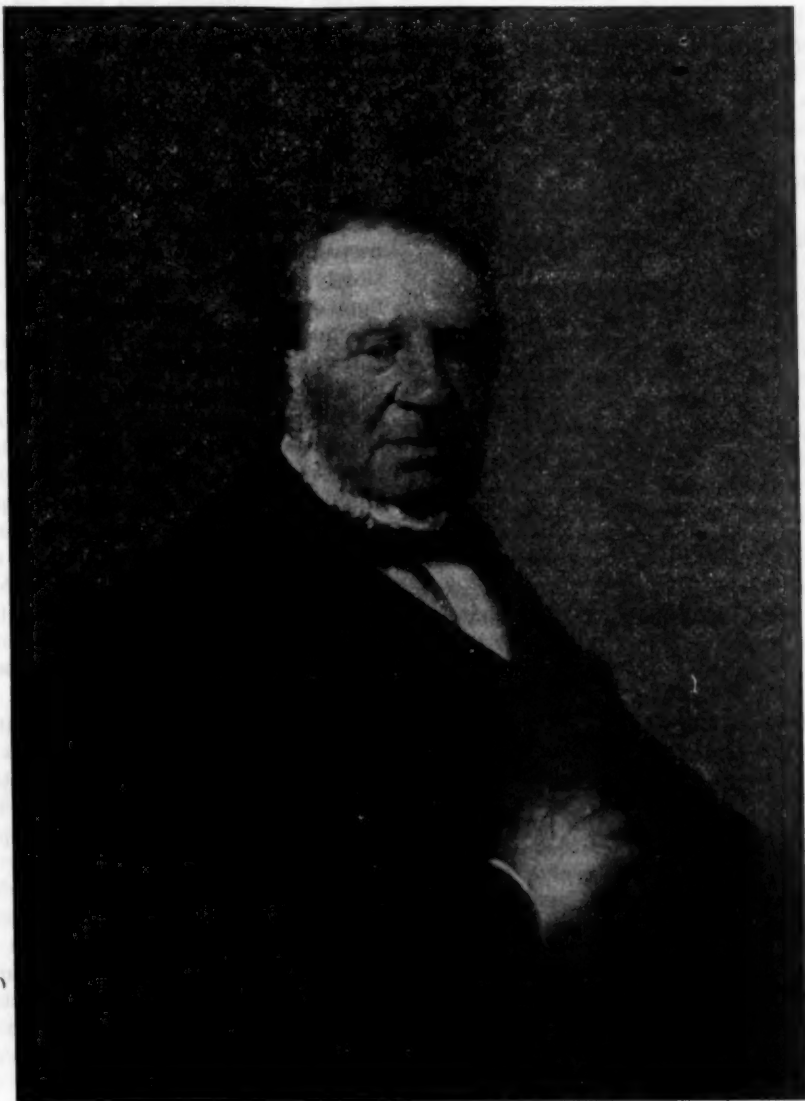
Isaac Rich, the fisher-boy of Wellfleet, was the



oldest of eleven children. He entered this city as penniless as Benjamin Franklin entered Philadelphia. By remarkable personal powers, by his diligence in business, by fidelity to moral and religious principle, he came to be recognized by the Federal Government as standing at the head of all the mercantile houses in his line in the United States. Better than that, he became the most liberal patron of education that New England up to that time had known. To the Academy at Wilbraham, to the Univer-

sity at Middletown, and to the Theological Seminary in Boston he gave with his own hand at least \$400,000. Then he executed a will which bequeathed to Boston University a larger sum than at that date had ever been bequeathed or given by any American for the promotion of literary or scientific education. The memory of such a more than national benefactor is precious, and of that memory the University is the happy heir, the enduring custodian.

— *Boston University Notes.*



LEE CLAFLIN

One of the founders of Boston University  
[By the kindness of *Bostonia*.]

**T**HIS honored founder of Boston University was born of Scotch-Irish parentage in Hopkinton, Mass., Nov. 19, 1791, and died, Feb. 23, 1871. Bereft of his father at an early age, he was soon thrown upon his own efforts for success. At the age of eleven he was apprenticed to Isaac Warren, of Framingham, to learn the tanning business. There he remained until he was of age, whereupon he began business for himself in a small way in Milford. A few years after he went out of the business of tanning and began the manufacture of boots and shoes, and he was among the first to introduce pegged shoes to the Boston trade. In 1839 he enlarged his business and removed it to Hopkinton, where he remained until his death. About the same time he engaged with his eldest son, under the firm name of Wm. Claflin & Co., in the shoe trade, and in the sale of Western hides, fur, lead, and other articles. His shrewdness and strict honesty, together with his indefatigable industry, resulted in the accumulation of large wealth for the time in which he lived.

Marvelous stories are told by those who knew him of his physical strength and power of endurance. He was of large

frame, and his health was well-nigh perfect. It is said that he never knew fatigue until the age of forty. Quite late in life he stated, in response to an inquiry, that he had a sort of recollection that he had once had a headache. Five, or at most six, hours of sleep daily satisfied his needs, notwithstanding the constant strain of business during the remainder of the day.

His vigorous physical and intellectual qualities were inherited both from his remote as well as his near ancestry on both sides. As in the case of so many men of eminent and unique ability, his mother, Sarah (Tilton) Claflin, was a woman of strong character. His father was the keeper of a store and had accumulated some means, but lost it through the changes incident to the Revolutionary War. The father died soon after, and though he left them no property, his children were rich in the heritage of health and honor bequeathed to them.

At the age of sixteen Mr. Claflin united with the Methodist Episcopal Church, of which he remained a loyal member to the day of his death. He was as faithful, earnest, and enterprising in his religious life as he was in business. He was neither

narrow nor over-conservative. Rather was he always in the advance guard on all questions of religious progress, education, temperance, slavery, and reforms and legislation in general. He was among the first to espouse the cause of education for the freedmen at the close of the Civil War. Accordingly, when his intimate friend, Rev. T. W. Lewis, who soon after the war went to Charleston as pastor of a Methodist Episcopal Church, saw the opportunity to purchase a school in Orangeburg, S. C., for the education of Negroes, Mr. Claflin furnished the necessary funds for the purpose. This, with his subsequent contributions, amounted to a large sum.

But he did not confine his benevolences to the institution thus purchased and called after his name. He was generous to all good causes. In fact, his charities, public and private, were bounded only by his financial ability, and he deprived himself of the luxuries of life that he might have the more to give where he believed his generosity would confer the largest benefit. One who knew him well said he had known many men who gave largely out of their abundance, but that Mr. Claflin was the only one he had ever known who strove to make and save money that he might give it away. And yet he never gave hastily or impulsively. In accordance with his whole manner of conducting his affairs, he scrutinized carefully every claim upon his resources. As a result, few have given more, or more wisely.

Mr. Claflin had the high regard of his neighbors and his business associates, not only in Boston, but also in New York, Philadelphia, Cincinnati, St. Louis, and other cities. He was the first president of the Milford bank, afterward of the Hopkinton bank, and later still of the Hide and Leather Bank of Boston. In 1835 he represented Milford in the State legislature; and in 1868 he was elected State senator from the fourth Middlesex district. In all of these positions of honor and trust his conduct was distinguished by marked ability and perfect integrity. At his death the New England Shoe and Leather Association adopted resolutions expressive of their profound respect for him, and appointed eight of their number to represent them at his funeral.

Mr. Claflin was married, Dec. 9, 1815, to Miss Sarah Adams. Of their three children, one died in childhood; the youngest, Wilbur Fisk, died in 1885; and the eldest, ex-Governor William Claflin, president of the board of trustees of Boston University, and one of its staunchest friends and supporters, is still living.

To Mr. Claflin's far-sightedness is largely due the establishment of Boston University. He was president of the board of trustees of the Concord Biblical Institute at the time of its removal to Boston, when it became Boston Theological Seminary. The removal to Boston was Mr. Claflin's own conception, and it was through his influence that it was brought about. He was among the first to recognize the desirability of a university in the heart of Boston, and it is well known that the Theological Seminary was the first department of the University. Mr. Claflin was one of the three original incorporators, and in every way encouraged and aided the new project. Always liberal in his gifts for the cause of education, his munificence to the University at its beginning entitled him to a place among its founders. He has been dead for thirty years, but his works live after him, and his successors delight to do him honor.

— *Bostonia*, for October.

— Belief in the heart and confession with the mouth — that makes a witness. — A. T. Pierson, D. D.

### THREE MEMORABLE DAYS IN LONDON

REV. T. W. BISHOP.

THREE recent days in London will not soon be forgotten by Americans who were there.

Saturday, when President McKinley died, all over the city flags were half-masted, including Westminster Abbey and St. Margaret's, that nestles so snugly at its side, and church bells tolled. Even the busses had their miniature Union Jacks at half-mast. The papers appeared in mourning and devoted columns to the sad event, so that I would have thought I was reading a home journal. Crowds scanned the news bulletins with an interest, not of curiosity, but of thoughtful and tender sympathy. There was but one expression — execration of the deed and deep feeling for our country.

Sunday morning I attended service at Christ Church, Westminster Bridge, of which Newman Hall was formerly pastor, and presided over at present by Rev. Dr. F. B. Meyer, well known in America by his writings and his interesting and instructive addresses at Mr. Moody's Summer School. A large company was present in this fine church with its Lincoln tower, built largely with American dollars, in memory of Abraham Lincoln. The brass reading-desk was draped in black, and around its base were the Stars and Stripes in graceful folds. The ritual of the Church of England is used in part in the services of this Congregational Church. A tender prayer for Mrs. McKinley and our country, both mentioned by name, was inserted for the day.

Dr. Meyer preached a most impressive sermon from John 11:50: "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." It was an able and most comforting review of the life and character of our noble President, and a statement of the causes of anarchy. Speaking of the vulgar display of wealth and the discontent it occasions among the poor, he read an extract from an American paper, published one week before the President was shot. It was an account of a dog dinner given by a millionaire resident of Newport to her millionaire friends, who brought their favorite poodles and pugs who were served with a regular course dinner from an elaborate menu. Such asininity seemed incredible, and was not very edifying to my American ears.

Before the benediction the whole congregation arose and stood in silence, while the organist played the "Dead March" from Saul. The solemn service was punctuated by suppressed sobs, which could be heard all over the house as the preacher made pathetic allusions to the sad event. More than once my heart was tugging at my eyes for relief. This service was a sample of what occurred all over the city.

There is one other day of which a word should be said — that on which this great man's body was laid to rest. The flags were still half-masted, and had been all the week. At noon City Temple, of which Dr. Joseph Parker is pastor, was packed with three thousand people, the majority being men. The pulpit was

draped with the American and English flags and there were large bouquets of beautiful flowers standing on the railing. Dr. Parker's address was characteristic and uplifting. Two of the President's favorite hymns, "There's a wideness in God's mercy," and "Nearer, my God, to Thee," were sung.

Later in the day a memorial service was held at St. Paul's, which was attended by the Lord Mayor and the aldermen in their official robes and state carriages. The place was crowded. The Westminster Abbey service was attended by our Ambassador, the representative of the King, the members of the government who were in town, and a throng which filled the old minster to overflowing.

But one of the most touching tributes of all to this truly good man was the resolutions of sympathy sent to Mrs. McKinley by the *cabmen* of Victoria Station, when the valuable life of her husband was trembling in the balance. It was simply pathetic as illustrating how deep, as well as how high, was the scope of William McKinley's life.

London, Eng., Oct. 4.

### THE RESISTANCE TO OBLIVION

REV. GEORGE MATHESON, D. D.

"Remember Me." — LUKE 23:42.

THE heart, like the intellect, has a desire for immortal memory. It is not the product of conceit, but of humanity. It is the soul's assertion of its helplessness when left alone — its cry for support from other souls. Do you know the meaning of the English word "Member?" "It literally means, "Member me again." It is the sign of one who is passing out of a family circle — going, let us say, to a foreign land. He says: "Member me again. When you gather around the household board, or sit at night by the winter fire, keep a place vacant for me. Keep a gap in your hearts where the old chair should be. Do not forget to count me among the members of the family; do not omit to number me in the circle in which I am not seen." And so we all ask in the prospect of the great journey. What most of us fear in death is not that we shall cease to be; it is that we shall cease to be members of the family of men. We doubt not that there are circles beyond the sun; but what of the circles below it? Shall we be members of the earth no more? Shall the last link be broken that binds us to the clay? Shall we be blotted out from time? Shall we part from the seen and temporal? Shall our feet have no right to be listened for in the march of the earthly army? We stretch our hands through the void and cry, "Member me again — re-member me."

Be still, my soul! Thy prayer is answered. Thy Lord has offered to remember thee. Knowest thou what is meant by being a member of Christ's body? To be lifted into a mystic circle? No; to be reinstated in the circle of earth. Christ's communion is not mystical; it is that which prevents mysticism. Mere immortality would draw thee away into the invisible, would separate thee from the order of human things. But the membership in Christ's body brings thee back. It restores thee to the *life* of the body; it gives men a right to think of thee as a citizen of time. The Brahman speaks of death as a breaking of the bottle which sends the enclosed water back into the parent sea. Oh, cruel sea, which destroys the individu-

al drop! But Christ puts back the drop into the bottle. He restores the body, the house, the form. He preserves the human relationship. Thine shall be no flight beyond the stars; thine shall be no blending with the infinite sea; thine shall be no fading of the cloud into the imperial blue. Thou shalt keep the cloud; thou shalt retain the cross; thou shalt hold fast the care which makes thee human; and men shall say of thee when death has dissolved the tie, "He is still our brother — he is re-membered in the family of man." — *Christian World*.

### NEW YORK LETTER

"HOLLAND."

AFTER the somewhat lengthy summer vacation, the pastors of this metropolitan region came back rather slowly to the Preachers' Meeting; and at none of the few meetings held so far has the attendance been especially heavy. But once they really get in the way of it, the meeting soon fills up.

And what a famous rendezvous for the preachers of this corner of the earth is the New York Book Room on a pleasant Monday morning! Of course, quite a goodly number of the ministers have no special business to attend to, but simply make it a place of resort and rest. Wearied with Sunday's work, they desire to slip off on Monday where nobody can find them, and allow the overstrained mind to completely unbend and relax. What better place for this than in the congenial atmosphere of that company of their brethren? As they compare notes, relate incidents, and some gifted brother tells a bright story, a tonic influence sweeps over all that are present.

As a matter of course, a considerable proportion of the preachers present combine business with recreation. In addition to the social chat with their comrades of that Mondayish feeling, and the enjoyment of the program of the morning meeting, they have various items of importance to attend to that will save a journey to the city during the week. Nearly all of the committees that are directly or indirectly connected with business of the several Annual Conferences save time by having their meetings held in the Book Concern on Monday afternoons. Many of the preachers are taking post-graduate and other courses of study, and these meetings usually are conducted somewhere in Gotham on Mondays. And pretty much all of the anniversaries and reunions of the various societies that the preachers are connected with arrange for their meetings on the same all-comprehensive Monday. In addition to all of this, about all the careful and systematic preachers, who plan in advance and can see around a curve, look ahead and contrive to attend to all their shopping, business engagements, and odds and ends in the city, on the self-same Monday; and then these things manage to stay done till another Monday rolls around. By so doing much precious time, money and worry are saved. So, after all, the preacher's Monday trip to the Book Room is not lost or wasted time, as some over-staid folks would fain have us believe as they turn the whites of their eyes skyward.

I think the first meeting of this autumn was the one that the daily papers were a trifle worked up about. Rev. James A.



Hensey, a member of the Newark Conference and pastor of Trinity Church, Paterson, and one of the ablest young men of that Conference, delivered an address on, "A Century's Progress in the Temperance Reform." It was a most interesting address, and quite forcibly delivered. He gave us a clear vision of the path by which we have traveled. How we stared as he declared that the Pilgrim Fathers established a brewery! How oddly it strikes us now to remember that the early temperance societies fined their erring members fifty cents for each time they became intoxicated; and one strenuous society objected to any of its members taking more than thirteen drinks on any one day. And think of it! Liquors were served at ministerial ordinations until some of the preachers were too thick-tongued to take any intelligent part in the sacred services.

Throughout the address was strictly and fairly non-partisan. Just as the speaker was closing Dr. Buckley entered the room, and as Mr. Hensey sat down the doughty Doctor took the floor. He promptly and vigorously attacked the Prohibition Party, and continued to lay it out till his time expired. Mr. Hensey in reply stated that he was requested to avoid partisan politics, and that he had done so, and he rubbed Dr. Buckley quite sharply because he had failed to do so. For once, at least, the great editor was out of place, and his address, to say the least that could be said about it, was an unfortunate one, and utterly changed the current of what might have been a very profitable meeting.

On a succeeding Monday a paper was read by Rev. Dr. A. B. Richardson, of the Newark Conference and stationed at Newton, N. J., on "The Preacher for the Times." Dr. Richardson is an Englishman, and the portrait that he drew was rather of the old-type Wesleyan preacher. It might possibly be better for our churches if many of their pastors more closely resembled this old-fashioned portrait. Dr. Richardson himself comes as nearly up to the likeness limned for us that day as almost any of his hearers. Evidently humor is not his winning card. He almost classes it among the sins of frivolity.

Prof. Weir is always welcome on the platform of this meeting. His paper recently read entitled, "The Teachings of Jesus," was thoughtful, unique and uplifting. No preacher can listen to him without having his thinking apparatus set a-going.

Dr. Palmore, editor of the *St. Louis Christian Advocate*, one of the organs of the Methodist Episcopal Church, South, was present and addressed the meeting. He gave us the first words of greeting from the Ecumenical Conference, having just set foot on our shore. The Doctor is a most unique and interesting gentleman. The wonder to us is how such a charming man can continue to be a lone bachelor. Some pair of bright eyes will yet trip him up.

At this meeting the committee appointed some weeks ago to make inquiry into the allegations of the *New York Times* and other dailies that the drinking habits of the soldiers of the near-by gar-

risons had greatly increased since the sale of intoxicating drinks had been prohibited in the post exchange, made its report. They had visited all of the posts in this section of the country, and conversed with those in authority and with others on the outside of these garrisons, and were unanimously of the mind that the newspaper statements as to the increased drinking among our soldiers was utterly false. But the all-wise *Times* simply wags its oracular head and says that the preachers and garrison officers are mistaken, that is all. Of course the *Times* knows! What is a newspaper for? It is astonishing how these canteen lies travel, and how exceedingly hard it is to run them down and hold them. For instance, that statement that the gathering of United States surgeons had endorsed the sale of liquor in the canteen. The fact is, that this national gathering refused to do this by a decisive vote; and that later on a little handful of these gentlemen got together and quietly passed it. Yet how very few people notice a correction of this sort! By the way, it would not be a bad idea for every religious organ in the country to carefully and wisely gather data and turn the light on these manufactured canteen canards that have flooded the country during the past year. We evidently are to have another canteen battle in the Congress of this coming winter. It is said that the sale of liquor in our army is worth two millions a year to the brewers. If so, rest assured that they will make a bitter fight for this valuable privilege.

On a recent Monday Dr. H. K. Carroll read an able and instructive paper on William McKinley, that was much enjoyed by all who heard it. He gave an inside view of the life of the late President that only a personal friend could prepare, and which was full of interest for his hearers. Some of those present thought it scarcely wise to bring up controverted matters, such as the relation of the Administration to the canteen. It seemed better to let that rest. It looks as if his paper might possibly revive it again.

On devotional Monday Rev. J. H. Willey, pastor of the Nostrand Ave. Church, Brooklyn, preached a truly remarkable sermon on the battle that rages in our time between material and spiritual things. His references to science, history and discovery demonstrated to all that he is a full man, and the spirit of the sermon made all of us feel that the Son of Man, indeed, was present among us. His style is clear, strong and terse. Not a waste word, nor a missing word either. Oh, for more such preaching in our pulpits!

Staten Island is not only a portion of New York State, but it now lies within the limits of New York city; and yet we must confess that, as we look at it on the map, or from the deck of a passing steamer, it does look to our unbiased judgment as if it once were an integral part of the little sandy State of New Jersey—a bit broken off the mainland as it were. As some sort of a compensation for this political wrong-doing our people have endeavored, in an ecclesiastical way, to make some slight return, and so Staten Island is a portion of the

Newark Conference. So we trust that our Jersey neighbors will not complain.

One day last week the dozen Methodist Episcopal Churches located on this picturesque island united in an all-day series of meetings at Prohibition Park, in order to celebrate the 125th anniversary of Methodism on Staten Island, and to inaugurate the movement of the City Evangelization Union of Richmond Borough. The opening sermon was preached by that original character, Rev. Dr. O'Hanlon, president of Pennington Seminary. Of course the sermon was unique, fervent and intense. What a power this peculiar man is! In what a weird way he magnifies the Third Person of the Holy Trinity! No flippant familiarity with him. Unusually striking, but always tender and reverent.

The afternoon service was a never-to-be-forgotten meeting. Two strong men took part who were a striking contrast to each other and a noticeable complement of each other. They were Gen. James F. Rusling and Dr. S. F. Upham. The former painted a portrait of "The Model Layman of the Twentieth Century," and a noble character stood before us in the speaker and in the picture. Gen. Rusling has some of the characteristics of a real orator. Dr. Upham's lecture on "The Debt we Owe our Methodist Fathers," is a remarkable and thrilling production. As he warmed up to his work how the old heroes marched across the stage. As the speaker drew a vivid picture of Jesse Lee and fervently declared that he should have been made a Bishop, Gen. Rusling lifted his head and responded: "So of Upham!" and the audience endorsed the sentiment most heartily and applauded vigorously. I would that all of the young Methodists of our country could hear this inspiring lecture.

In the evening there were two speakers. Rev. Dr. George C. Wilding, pastor of St. James Church, Elizabeth, N. J., delivered a practical and helpful address entitled, "Methodism and the Young People;" and Rev. Dr. F. Mason North, of New York city, gave a lucid and forceful address on the work of the Evangelization Union that he so thoroughly understands. The Doctor had just returned from the great City Road Chapel meeting, but he evidently had gotten on his land legs.

On a late Monday we got hold of the warm right hand of that dynamo of enthusiasm labeled John Krantz, D. D. He told us of his recent visits to some of the Western Conferences. If any living man can stir up the preachers and their people to the value and importance of Methodist literature, our good friend, Dr. Krantz, can and will do it.

The echo of that verse in the 91st Psalm comes to me as I call to mind a recent conversation with a preacher friend: "With long life wilt Thou satisfy him." This pastor told me of twelve deaths that had occurred in his church during the past two years. All of them were past seventy, six of them were above eighty, and two of the number were beyond ninety. Surely righteousness is a good investment for the life that now is, to say nothing of the life that is to come.

## THE FAMILY

## CALLED HOME

JULIA E. ABBOTT.

When the summer days are over, and the  
skies are cold and clear,  
When the autumn winds are sighing o'er  
the plain,  
I shall wander, broken-hearted, in the  
paths we loved so dear,  
Where your feet may never walk with  
me again.  
When the summer days are over, Elsie  
dear,  
And the shadows of the night have  
longer grown,  
Let me whisper, "We shall miss your  
words of cheer,"  
When we listen in the twilight, all alone.

When the autumn leaves have faded, and  
have fallen one by one,  
When the woodland haunts we love are  
cold and drear,  
We shall long to see your happy smile oft-  
times at set of sun,  
In the lonely days when you will not be  
here.  
When the summer days are over, Elsie  
dear,  
And the frost has chilled the blossoms  
fair and sweet,  
We shall miss you when you are no longer  
near,  
When around the hearth a broken band  
we meet.

When the sheaves have all been garnered,  
and the orchard empty stands,  
When the flowers you loved and tended  
all are dead,  
We shall be so sad without you when you  
roam with angel bands  
In that happy land where all are com-  
forted.  
When the summer days are over, Elsie  
dear,  
And your spirit to a brighter world has  
flown,  
Will you not as in the old days still be  
near  
To comfort us, when we are all alone?

South Paris, Me.

## Thoughts for the Thoughtful

The harvest-moon shines full and clear,  
The harvest-time is near,  
Be of good cheer.  
Not wearied though the work be wearisome,  
Nor fainting though the time be almost past.  
— Christina Rossetti.

Religion dyed in fear never long keepeth  
color. — Thomas Fuller.

It is well to cultivate a large undergrowth  
of small pleasures, for there are few large  
pleasures let out on long leases. — Mary A.  
Livermore.

Destiny has two ways of crushing us —  
by refusing our wishes and by fulfilling  
them. But he who only wills what God  
wills escapes both catastrophes. "All  
things work together for his good." —  
Charles Kingsley.

Some one has said that where there is a  
shadow there must be a light somewhere,  
and so there is. Death stands by the side  
of the highway in which we have to travel,  
and the light of heaven shining upon him  
throws a shadow across our path. Let us  
then rejoice that there is a light beyond.  
Nobody is afraid of a shadow, for a shadow  
cannot stop a man's pathway even for a  
moment. The shadow of a dog cannot bite;  
the shadow of a sword cannot kill; the  
shadow of death cannot destroy us. Why  
therefore should we be afraid? — Rev. J.  
Wilbur Chapman.

One of the sublimest and most calming  
thoughts is that He reads the heart and the  
life straight through. "Lord, Thou know-  
est all things." Peter cut the knot. It

would have been a poor case for Peter in ar-  
gument. We are better off with our  
Saviour's omniscience than with all the best  
efforts of our best friends. To them I, for  
one, feel I could never make the crooked  
straight. We say too much to this man,  
too little to that. Our promise is greater  
than our performance, our impulses than  
our acts; not to mention our varying pas-  
sions, our mobile loves, and angers, and re-  
sentments, and indolences. We mean well,  
nay, we mean the best, but there is neither  
time nor power to put things right all  
round. But Omniscient Love cleaves all  
like lightning and ends all at a glance.

O Love, how cheering is thy ray!  
All pain before thy presence flies.

— James Smetham.

The nearness of heaven is suggested by  
the epithet "veil." There is only a veil be-  
tween us and heaven! A veil is the thin-  
nest and frailest of all conceivable parti-  
tions. It is but a fine tissue, a delicate  
fabric of embroidery. It waves in the  
wind; the touch of a child may stir it, and  
accident may rend it; the silent action of  
time will mold it away. The veil that  
conceals heaven is only our embodied ex-  
istence; and, though tearfully and wonder-  
fully made, it is only wrought out of our  
frail mortality. So slight is it, that the  
puncture of a thorn, the touch of an insect's  
sting, the breath of an infected atmosphere,  
may make it shake and fall. In a bound, in  
a moment, in the twinkling of an eye, in  
the throb of a pulse, in the flash of a  
thought, we may start into disembodied  
spirits. . . . There is but a step between  
you and death; between you and heaven  
there is but a veil! — C. Stanford.

Ab! this patient endurance and continu-  
ance in well-doing! If we are to live for  
twenty, thirty, or fifty years from now, in  
a world in which the shocks, perils and  
demands will certainly not diminish as the  
coming of the Bridegroom draws nigh,  
shall we be able to endure to the end? Will  
not the lamp expire before the gust which  
shall precede the gray dawn of  
Advent? The outward man decays; will  
the inward man be always renewed? These  
thoughts attracted me to a conversa-  
tion with the wick of my lamp. For long  
it had served my purpose, silently minis-  
tering as I read beside it. I felt ashamed  
that I had not before noticed its unobtru-  
sive ministry. I said to the wick:

"For the service of many months I thank  
thee."

"What have I done for thee?"

"Hast thou not given light upon my  
page?"

"Indeed, no; I have no light to give, in  
proof whereof take me from my bath of oil,  
and see how quickly I expire. Thou wilt  
soon turn from me, as a piece of smoking  
tow. It is not I that burns, but the oil with  
which my texture is saturated. It is this  
that lights thee. As for me, I simply  
mediate between the oil in the cistern and  
the fire on my edge. See this blackened  
edge. It slowly decays, but the light con-  
tinually burns."

"Dost thou never fear becoming ex-  
hausted? See how many inches of coil  
remain! Wilt thou be able to give light  
till every inch of this is slowly charred and  
cut away?"

"I have no fear so long as the supply of  
oil does not fail, it only some kindly hand  
will remove, from time to time, the charred  
margin, trimming me, and exposing a  
fresh edge to the flame. This is my two-  
fold need: oil and trimming. Give me  
these, and I shall burn to the end."

"I thank thee, gentle teacher," I said, as  
I turned away; "thou hast greatly en-

couraged me. I, too, shall endure, so long  
as I abide in Him, in whom God has stored  
the measureless residue of the Spirit; and  
so long also as the Divine Hand, with  
delicate thoughtfulness, uses the golden  
snuffers, removing the debris and decay,  
pruning that I may bear fruit; piercing to  
the dividing asunder of soul and spirit,  
that I may enter into His rest." — Rev.  
F. B. Meyer.

Soul, in thine Autumn days have utmost cheer  
Spring hath no flower of flowers that can con-  
test

The splendor of the hues upon his breast,  
Who beareth up the incense of the year.  
Spring hath no fire like that within the sphere  
Of Autumn suns, impassioned of the west,  
Long lingering there — that will not sink to rest  
Till all hearts feel unrest divine and dear!

An urn of sweetness, costly past esteem,  
Bear up the incense of thy year, O Soul!  
And in the frost-bit days, when no flowers  
gleam,  
Let thy mere leaves of life be flower-bright.  
And, as thou nearest to thy western goal,  
Intenser glow the spirit's orb'd light!

— EDITH M. THOMAS, in *Congregationalist*.

## "UNIVERSAL ABBY"

MRS. O. W. SCOTT.

"I SHALL have to hire another pew  
if that creature doesn't stop inter-  
rupting so when we say the Lord's  
Prayer," declared Mrs. Cyrus Jennison  
during her pastor's call.

"Interrupting?" he echoed.

"Yes, and there were the children  
laughing—Edwin, and Clara, and Beth.  
Why, I thought all the people must be  
looking our way when I opened my eyes."

"But how—I don't understand, Mrs.  
Jennison. Doesn't Miss Pettigrew repeat  
the Lord's Prayer as you do?" the min-  
ister inquired.

"Why, of course Abby Pettigrew knows  
the Lord's Prayer, and she repeats it as if  
every word weighed a pound—so distinct,  
you know. But instead of saying, 'Thy  
kingdom come,' she puts in a word. 'Thy  
universal kingdom come,' she says, and  
it throws us all out of tune."

"But surely she doesn't intend to,"  
said Mr. Bliss, in a conciliatory tone. "I  
have considered her one of our most con-  
scientious workers. What can be her  
reason for such a peculiar interpolation?"

Mrs. Jennison sat a little straighter in  
her plush chair as she exclaimed: "That's  
what I'd like to know! I think—now I  
wouldn't say a word to injure Abby nor  
to add to your perplexities. I never  
believe in running to a minister with  
every little disagreeable thing that hap-  
pens, though there are some who do. I'm  
sorry to say there are those in our church  
who don't wait for the goods to fairly get  
out of the boxes before they go around to  
the parsonage with a list of the weak and  
wicked ones and all they do and don't do.  
But I tell my husband it must discourage  
a man to show him the thorns and briars  
before he has a chance to find the flowers.  
But Mr. Atkins"—

"You were speaking of Sister Pettigrew," the minister interrupted politely.

"Oh, yes! Well, I think Abby says  
'Thy universal kingdom come' because  
she's so fond of foreign missions. She's  
always been a good worker, but for a few  
years she's had that hobby. The young  
people see it, and they've begun to call  
her 'Universal Abby.' I do admire a



well-rounded, symmetrical character, but we seem to have a number of members who are dreadfully one-sided. There's Mr. Atkins"—

"Did you say Sister Pettigrew had wanted to be a foreign missionary?" Mr. Bliss inquired.

"What, Abby? O my, no! She doesn't know how to speak good English, and I'm sure she couldn't learn a foreign tongue; but she talks and sings and gives and says the Lord's Prayer all in the interest of foreign missions. Not that she has much to give, for, as one of our ministers used to say, Abby and her mother are greatly blessed by poverty. There are people, you know, who have a real genius for being comfortable on nothing."

"I was intending to call there this afternoon, and I will try to get at the secret of this peculiar"—

"Don't you let her know I mentioned it," and Mrs. Jennison held up a warning finger. "I'm always very careful what I say to the minister, for I do think he ought to start his work in a new place as free as a bird, if you'll allow the figure, and he would in this parish if it wasn't for Mr. Atkins and that old busybody, Mrs."—

"Ah!" and the minister consulted his watch; "my time is slipping away, and I must bid you good afternoon;" and bowing himself out, he went on to the little brown cottage where "Universal Abby" lived with her old mother.

He found them in their tiny sitting-room busily sewing; and seated at the table was little Beth Jennison bending over bits of bright-colored silk and velvet.

"What are you doing, Beth?" the minister inquired, after the greetings were over.

"Oh, I'm helping make patchwork!" she explained with great earnestness.

"It's going to be a crazy quilt, and Miss Abby will sell it and send the money to our missionary. Did you know we had a missionary, Mr. Bliss?"

"No, indeed. Where is she? Tell me all about it, will you?"

"She's Miss Abby's really, but I help a little. She's a Bible-woman, and she lives in Shah-ja-han-pore, and Shah-ja-han-pore is in India." Beth pronounced the name with evident pride.

Miss Abby's plain face reddened as she added: "It ain't anything to speak of. It's only twenty-five dollars a year, and she takes my place, s'posin' I'd ever had a call to go, which I hadn't. I have a letter about her every year, and little Beth, she's saved her pennies and now she's learnin' cross-stitch so's to help."

"Mamma laughs at me, but I like to hear Univer—Miss Abby," the child corrected herself in evident confusion, "tell about the persons in countries where they worship engraven images."

She did not quite understand the minister's evident amusement over her remark, but she enjoyed the earnest conversation which followed, ranging as it did from the home church, its Sunday-school and prayer-meeting, to the distant Himalayas and back again.

Mr. Bliss decided before he left the cottage that he could not interfere with the "universal kingdom," and on Sunday he found himself making a longer pause than usual for Miss Pettigrew's accommo-

dation. He was confident that the meek little woman did not realize that she was interrupting the regular cadence of the prayer, and said to himself: "It's a good idea to startle some of us and make us think what we are saying." So it came to pass that, with the minister setting an example, there was a prolonged "Thy" all through the audience while Abby Pettigrew solemnly said "universal."

Mrs. Jennison and some others said it was perfectly ridiculous, but they did not have to bear the trial very long. Abby's mother was stricken down, and after her death the daughter, worn out with watching and weariness, soon followed. The church people bought beautiful flowers for the funeral—she had been a great worker—and they said, "Who will support Universal Abby's Bible-woman now?" but none of them felt able to do it. Little Beth, as she rubbed her tear-swollen eyes, told the minister that the crazy quilt wasn't finished, and it never could be, because nobody knew how the pieces were to go together but "Universal Abby."

I suppose it is always so when a busy person dies—nobody else knows just how the pieces were to be fitted together!

Fifteen years after Mr. Bliss closed his pastorate in Byfield he was in a near-by city on business one spring day, and as he ate his lunch his eye fell upon an item in the morning paper. It was under "Byfield News," and stated that there would be a farewell meeting in the church that evening in honor of Elizabeth Jennison who was to sail in a few days for India, where she was to be employed as a missionary.

"That must be one of Sister Jennison's daughters," said the minister in a reminiscent tone. "I'll go over and get part of the service and take a later train home."

There was a large audience in the small village church, and there were flowers and special music and an introductory address by the presiding officer, and then the young missionary, charming in her winsome earnestness, advanced to the front.

"What a shame for such a girl to go!" growled a man at the minister's elbow. "She's taken her college course and got all the extras, and now she's going to throw herself away on the heathen. Gracious! there ought to be a law against it."

In concise and beautiful language the girl related her experience—her call to foreign mission work, her years of joyful preparation. But before she closed she stepped forward as if to come into closer relations with her audience, and said: "I have told you a great deal about myself because I have been asked to do so, but I cannot leave you without saying something which reaches back to my childhood. I want you to know that my first and lasting love for missions came from the humble woman whom some of you remember as 'Universal Abby.' From her I learned that Christ's kingdom embraced the whole world, and in her little home I heard about the wonderful land where her hard-earned dollars kept one woman reading the Bible several hours a day to her degraded sisters. And she gave me the privilege of saving my pennies 'to help,' and I began to feel

even then the joy and the weight of the work. 'Universal Abby's' last scheme, in which I was a willing partner—the crazy quilt—was never finished, and she mourned over it in those last busy weeks of her life. I was not wise enough to understand and perfect her design, but the underlying design, the lovely, helpful thought which animated all she did, this I will try to develop for her in far-away India."

The man at the minister's elbow was wiping his eyes vigorously as she closed, and there was a mist before his own.

"It's little Beth!" he said to himself; and again he saw the child wrestling with "cross-stitches" and "Shah-ja-han-pore," while a plain-featured, near-sighted woman guided the small hands. He remembered with increasing dimness of sight how his own zeal for missions had been quickened by this same woman's absolute faith in the coming of Christ's kingdom, and as he moved up the aisle to greet "little Beth," he seemed to hear his old congregation once more repeating the Lord's Prayer in the old way "Thy [universal] kingdom come."

A hand was outstretched to grasp his own as Mrs. Jennison greeted him, tearful but exultant.

"It's my Beth! You knew her, didn't you, Brother Bliss? It's a great cross for me, but if it must be so, I do hope 'Universal Abby' knows."

*Bridgewater, Mass.*

## THE ROSE IN OCTOBER

O late and sweet, too late, too late!

What nightingale will sing to thee?

The empty nest, the shivering tree,  
The dead leaves by the garden gate,  
The cawing crows will for thee wait,  
O sweet and late!

Where wert thou when the soft June nights  
Were faint with perfume, glad with song?

Where wert thou when the days were long,  
And steeped in summer's young delights?  
What hop'st thou now but checks and slights,  
Brief days, lone nights?

Stay, there's a gleam of winter wheat

Far on the hill; down in the woods  
A very heaven of stillness broods;  
And through the mellow sun's noon heat,  
Lo! tender pulses round thee beat,  
O late and sweet!

—Selected.

## Lamentable Forgetfulness

AS the steamer pitched and rolled in the waves the traveler heard, through the thin partition, a wailing voice in the next state-room exclaim:

"Oh, mamma, it's coming on again, worse than ever!"

Then he heard a sleepy voice in reply:

"Marie, why don't you follow the directions you told me about before we came on board?"

"Because I've forgotten whether I ought to breathe in as the vessel rises, and let the breath go out as it moves downward, or whether it ought to be the other way, and oh! oh! oh! I wish I was dead."—*Epworth Herald*.

—"I see that your wife takes great interest in manual training."

"Yes," answered Mr. Meekton, gently, "and I'm the man."—*Washington Star*.



"Some day the silver cord will break.

And I shall see Him face to face,  
And tell the story — Saved by grace."

INTO the sob-broken silence the clear tenor notes floated, tremulous with emotion, yet triumphant and reassuring. In the parlor, one who had been "called home" through fiery suffering lay still, and white, and beautiful as a lily in her wedding gown, with the flowers she loved so well heaped in profusion about her. She had been deeply loved by many, and our parting with one so dear, so sweet and gracious, was heart-breaking.

"Some day my earthly house will fall,  
I cannot tell how soon 'twill be,"

sang the voice, full of pathos, each heart echoing, "I cannot tell;" but

"I shall see Him face to face,"

rang out the clear assurance, and heavy hearts were somehow lightened, and although hot tears welled up and overflowed as memory recalled the familiar voice and words and acts in that familiar home, and the one thought beat insistently on the aching brain, "How we shall miss her!" yet we were strangely comforted. For us, too, "some day" the "silver cord will break," the "earthly home will fall," the "golden sun will fade;" but, as we walked homeward through the warm, cloudy dampness, amid the falling leaves, the refrain lingered with us as a benediction:

"But I shall see Him face to face,  
And tell the story — Saved by grace."

TO me, one of the saddest experiences of this earth life of ours is the parting with friends of a former generation, whom we have known and revered nearly all our lives perhaps. One after another they are receiving the heavenly summons — and we miss them so! This first year of the new century Death has been busy "reaping the bearded grain." Thinner and thinner grow the ranks of the older generation. Just before spring opened Dr. Trafton, with his years heavy upon him, drifted out into eternity (as he often had expressed a wish to do) in painless unconsciousness. How the tender memories cluster about the name of Mark Trafton! If there was a marriage or a christening in our family, Dr. Trafton must be present to officiate. And only after his failing eyesight and semi-invalidism hindered, did Aunt Serena fail to receive an original poem from him on her birthday anniversaries — some of them sad, some jolly, some pessimistic, all *sui generis*, all reflecting his passing moods. Barring his dimness of vision and his increasing deafness, he was in fairly good health well on toward his 91st birthday, as straight and stately to the end as his native pines. But he was ripe for the harvest; nearly all his contemporaries had passed within the veil; and now, with the beloved wife of his youth and his long-time ministry, —

"Away from the noise and the strife,  
He is living a glad new life,  
And they walk by the tranquil river  
Together, forever and ever."

It was in March that Dr. Trafton went away. At that time his old friend, Dr. William McDonald, was in excellent health, and conducted the funeral services on a day of such drenching rain that but few ventured out. Keenly did Dr. McDonald feel the loss of his friend, and in his calls at the HERALD office rarely failed to refer to him. Little did he dream, as he passed unscathed through the excessive heat of the past summer, that the summons would so soon come to him. He preached two successive Sundays for his absent minister only about a week before he went down into the valley of the shadow of death, lingering there in intolerable suffering before release came. How he prayed to go home! Day and night his soul shrank from the agony, and begged to be set free. Oh, how we miss him, we who knew and loved him! His familiar step in the corridor, his affectionate greeting, his slow sweet smile, his pleasant chats often brightened by flashes of fun, his habitual chaffing with the editor — is it possible that we shall never see or hear him again here on earth? He was so anxious to see his "Young People's Life of Wesley" (one of the volumes in the Epworth League Reading Course), but he died without the sight, and the little red book came to the editor's table the very morning of his funeral! Strange, was it not?

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THE other day another of an earlier generation, a woman prominent in New England Methodist annals for many years — a contemporary of Mother Monroe and Mother Holway at Bromfield Street — began the immortal life. Who among grown-up Methodists in Boston does not remember Lydia Daggett, at one time publisher of the *Heathen Woman's Friend*, and later going out to Alaska under the auspices of the Woman's Home Missionary Society to lay the foundations of the Jesse Lee Home at Unalaska? I can see her now as she used to sail into Marston's restaurant on Mondays, with pleasant little Mr. Daggett following closely in her wake. No one who once saw her could ever forget her, she was so unique both in her personality and in her attire. When a young lady, she and three other girls made a vow to always dress in the mode that prevailed at that period. Mrs. Daggett was the only one of the four who kept the foolish compact, and her voluminous, gathered skirts, over crinoline, the severely plain waist buttoned straight up in front, the point-wise folded shawl clinging to her unusually tall figure, and the scoop bonnet tied with broad ribbon bows, are indelibly impressed on the memory. She would glide into ZION'S HERALD office some years ago, and, bringing her heavy hand down hard on my shoulder, would say, in her high-pitched, odd voice: "You ought to go to India as a missionary;" to which I would invariably reply that "Missionarying is not my forte." When she was in Alaska I was surprised and pleased to receive from her a collection of carefully pressed flowers and ferns gathered in that bleak country. Lydia H. Daggett was a good, true woman.

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WHAT a wonderful autumn we are having! Up to the 17th of October (as I write) there has been no frost in Boston and the suburbs. Salvias and heliotrope — those delicate blooms that wither at the first kiss of frost — are blossoming profusely, emphasizing the glory of the foliage that is now at the zenith of its vivid colorings. And this morning I passed a house where purple and white morning-glories were as bright and lavish as in August. The Arboretum is simply beautiful these mid-autumn days, and well repays a

visit. There is, probably, no richer and more varied collection of trees and shrubs anywhere in New England, and the effect of the gradations of tint and coloring is superb. But though an almost summerlike atmosphere prevails of late, yet there is a premonitory chill as twilight comes on, and we realize autumn is only masquerading in summer's clothes. In the sunny mornings the sweet bird songs are now hushed; only the tiresome screaming of the blue jay breaks the quiet. Some day, very soon probably, we shall wake to find hoarfrost whitening the grass, and the flowers blackened on their stalks. But even frosts and chilling winds and clouds have their beneficent uses. Were it always summer, we should miss the cheery, lamp-lighted evenings, when the warmth and comfort of the home call us in from the tingling air to the joyful companionship of good books, and the pleasant comradery of family and friends. Each season is beautiful and satisfying in its time.

AUNT SERENA.

### LIFT THE LATCH

"I WAS visiting," said that good man Arnot, "amongst my poor sick people in the wynds and closes of Edinburgh here last week. I stood away back and looked up at the high houses to see whether Betty — my good old Betty Gordon — an aged saint of God, was at home or not. I knew that she was home by this sign, that her little flower-pots were on her window-sill, and that the blind was up. I knew that Betty was in, for when she went away she carefully took in the flower-pots and pulled down the blinds.

"I knew that she was poor and needy, but she trusted God, and I was so glad that somebody had given me some money that morning that I might give to the poor. I calculated what Betty's rent would amount to for a month, and I put that aside in my pocket with other moneys for the poor.

"I went into the close, climbed up the winding stone stairs, and, panting, I at last reached Betty's door. I knocked. At first I knocked softly, but there was no answer. Then I pulled the bell, and it rang through the bedrooms, but there was no answer. Then I knocked louder, but there was no answer. At last I said: 'Betty forgot to pull down the blinds, and she has gone out, leaving her flower-pots there. What a pity!' Then I went down the stairs.

"The next morning I went back, because I knew Betty needed help, and knocked at the door. After a little waiting, Betty came and opened it.

"Oh!" she said, 'is it you, Mr. Arnot? I am so glad to see you! Come in.'

"I went in and sat down. I offered prayer, and the sweet face of Betty framed with her white hair looked to me like the face of an angel. But there were tears in her eyes, and a little look of care there that I had not seen.

"I said, 'Betty, woman, what are you crying for?' 'Oh,' she said, 'Mr. Arnot, I am so afraid of the landlord. He will come, perhaps today. He came yesterday, and I hadna the rent, and I didna open the door, and now I am afraid of his coming, for he is a hard man.' 'Betty, what time did he come yesterday?' 'He came between eleven and twelve o'clock,' she said. 'I remember, because I looked at the clock, and it was twenty-five minutes to twelve.' 'Well, Betty,' said I, 'it was na the landlord; it was I, and I brought to you, Betty, this money to pay your rent; take it and be thankful.'

"She looked at me and said: 'Oh, was it you? Did you bring that money to pay



my rent, and I kept the door steekit against you and I wouldna let you in? And I heard your knocking and I heard your ringing, and I said: "That is the landlord; I wish he would go away." And it was my ain meenister. It was my ain Lord who has sent ye as His messenger, and I wouldna let ye in."

So it is with many a one of God's children. The Master comes with blessings, but they are so fearful, that they treat Him as if He were a hard landlord, and will not let Him in. — *Selected.*

### THROUGH THE VALLEY

I followed the path through the valley;  
The sumachs blazed red at my side,  
The oaks wore a mantle of crimson,  
The maples in glory were dyed.  
Brown acorns dropped down from the branches  
In earnest of forests to be,  
A cricket chirped clear from its hiding,  
The katydids could not agree.

I followed the path through the valley;  
The bright leaves lay thick at my feet,  
Pale meadow-rue long had been waiting,  
And goldenrod's reign was complete;  
Soft silk from the milkweed was bursting,  
Wild nest-cries were hushed for the year,  
A squirrel was busily hiding  
His nut-store for winter's good cheer.

I followed the path through the valley;  
How holy the hush of the glade!  
What balm in the breath of the autumn!  
What portent in seed-pod and blade!  
I followed the path through the valley,  
I stood by the shore of the sea;  
The voice of those wide-rolling waters  
Came fraught with a message for me.

Life's path leads me down through the valley;  
Love's promises brighten my way;  
The harvest of hope grows to fulness,  
Sweet peace crowns the close of the day;  
The path leads me onward and outward,  
It leads to the fathomless sea  
That fear has called "death," but those waters  
Mean life more abundant for me!

Friend, fear not the way of the valley,  
Shrink not from the fulness of time;  
God's promise made lovely thy morning,  
At evening that promise shall shine.  
What though thy path leads to the waters?  
Their stormiest billows but prove  
The height and the depth and the wonder  
Of God's inexhaustible love.

— ADA MELVILLE SHAW, in *Christian Endeavor World*.

### Making the Best of It

"THERE'S some words, seems to me," said Uncle Zeph, musingly, "that folks uses till they gits to hev no meanin' at all, like an orange that's all squeezed out 'nd no juice in it. I met 'Lijah Reynolds yestiddy, 'nd he told me that they hed a plague of skeeters down to their farm — jest ez thick ez flies, in the barn 'nd the house, drivin' 'em all nearly wild. 'What are you doin' fer it?' I sez. 'Oh, jest makin' the best of it,' sez 'Lijah, 'burnin' smudges 'nd puttin' nettin' in the winders 'nd sufferin' along somehow.' 'How about that pond back of the barn,' sez I, 'and them rain bar'ls behind the chicken house? Ef your startin' in to make the best of it, 'Lijah, there's your chance not to hev enny more skeeters.' You oughter seen 'Lijah look at me, ez ef he didn't sense what I wuz sayin'. His idee of makin' the best of it wuz jest 'sufferin' along somehow;' 'nd to put kerosene on the rain bar'ls 'nd in the pond 'nd kill the pests before they wuz hatched, wuz outside his reckonin'."

"It's that way with most, I guess. Lyin' down 'nd lettin' things go is considered to be makin' the best of sorrow 'nd trial. A trouble comes along that's meant to strengthen us 'nd we give right up 'nd call it resignation, which it ain't, but jest plain lack of backbone. We don't make the best

of anything till we get out of it every last ounce of experience 'nd wisdom 'nd courage 'nd trust in God that lies hidden in it. We've got to grapple with things mighty hard sometimes before we make the best out of 'em — but we couldn't git that best enny other way, 'nd it's worth gittin', ef we do hev to work hard fer it," and Uncle Zeph shook his gray head with a sagacious smile. — *Wellspring.*

### ABOUT WOMEN

— The New York Women's Health Protective Association will erect a memorial to Colonel Waring. A life member has given \$500 to the fund.

— Mrs. Edward Gilchrist Low has opened, at Groton, Mass., a College of Horticulture for women.

— Mrs. Livermore was present at the annual convention of the Massachusetts W. C. T. U., held last week in Lynn, and was enthusiastically received.

— Marie Johanna Kersaho, whose death on the island of Croix, in France, at the age of 72, has been reported, had the distinction of being the only woman sea captain in the world. She went to sea with her father when twelve years old, and after his death she captained three more vessels and obtained several medals and money rewards for heroism on the water.

— Mrs. Roosevelt has rented what is known as the "President's Pew" at St. John's Episcopal Church in Washington, for herself and such of her children and visitors as may care to worship there. She was reared in that communion, while her husband belongs to the Dutch Reformed Church, and generally attends it. The difference of religion has never disturbed their perfect domestic harmony. President Roosevelt, who is an avowed believer in woman suffrage, is entirely willing that his wife should call her soul her own, and go to whatever church she pleases. — *Woman's Journal.*

— Miss Sarah Orne Jewett is a writer to be envied. She does her work in her old home at South Berwick, Maine, a fascinating place. There, under the shadow of big trees, with the odor of sweet flowers coming in at her window, she wrote "The Tory Lover," which, after a successful run through the *Atlantic Monthly*, has just appeared in book form. According to her publishers this is "the longest and the strongest" book that Miss Jewett has yet written. — *Critic.*

### BOYS AND GIRLS

#### WHAT THE GOLD PIECE BOUGHT

IT was a happy day for the little Jacksons, for that very morning father had broken the toy bank, and counted all the pennies and nickels, and had taken them down town with him, and at dinner time brought back a beautiful gold piece in their place. And, more than that, mother said that just as soon as Hit was quite well again, they would take the gold piece and buy the party. That was what they had wanted for ever so long — a party, with ice-cream, you know, and crackers to pull and take out tissue-paper caps. So, of course, they were happy; and Tom and Dick and Meg and Johnnie-Jump-Up all kissed Hit harder than usual, and started off to school again in high glee.

Mother was very busy that afternoon. She was packing a box of half-worn clothes to send out West to Uncle Dick's poor people; and, while she brushed and folded and smoothed little dresses and coats, Hit toddled about and reached for things she ought not to have. She reached for the big vase on the table and Meg's doll and many other things, but the only thing she got was something round and yellow and not very large; and, when mother opened the fat little fist, and

looked to see what it was, it turned out to be the gold piece.

Miss Mehitabel Jackson would not give the money up. So mother let her alone, only trying to keep an eye on the young lady and the gold piece, to see that no harm came to either of them. The day passed away, and after a while the children came trooping home from school. The very first thing they wanted — after being well kissed, of course — was the gold piece that was going to buy the party.

Then a dreadful thing came to light. The gold piece had disappeared! They searched high and they searched low. Mother shook out Hit's little skirts, and looked carefully under every rug in the room. But there was no sign of the money. Then she asked the baby, "Darling, did you put it into the drawer?" and "Did mother's baby throw the pretty money out of the window?" And to every question Hit would show her pretty teeth in a smile, and answer, "Yes" — which, you know, was very annoying to the children, who wanted the party so much.

When father came home he said he would buy another toy bank, and they would start all over again; but they could not quite give up the hope of finding their gold piece, and every few days Meg or Dick or one of the others would insist on turning the rugs all up again or putting Miss Hit through new questions as to where she had put their money. But it was always the same, and they did not learn anything new.

It was about a month later when mother got a letter from Uncle Dick about the clothes for his poor people. She read the letter through at breakfast; and, as she came to the last part, she gave a funny little cry, and said:

"O children, do listen to this!"

Every spoon went down into the oatmeal plates, and every child pricked up his ears and listened while mother read:

"And the best of all was the surprise in the pocket of the smallest coat — Meg's, it must have been. If your little ones could have seen the joy that gold piece brought, they would have had a pleasure nothing else can give. Tell them all about it. Tell them the little coat with the precious money went to a baby girl — a little lame thing, whose back has often ached for the easy-chair they have given her now. And tell them the children had a party — all the youngsters from the neighborhood, each one feeling very fine in something out of the big box. And the way those little chaps joined hands and danced about their crippled queen was a delight to see."

There was a little more, about candy and apples the children were so delighted with; and then mother looked round at the children a minute, and asked:

"Shall I write Uncle Dick it was a mistake? Perhaps the chair has not been bought yet, and we could still get the money and buy the party."

And such a regular chorus came back, "Oh, no, mother! oh, no!" that Hit took it up, and thumped her spoon against her silver cup to a lively "rat-tat-tat," and sang, "Oh, no! oh, no!" until Jane came in and took her, wriggling and squealing, off to the kitchen. — AUGUSTA KORTRECHT, in *S. S. Times*.

## THE SUNDAY SCHOOL

## Fourth Quarter Lesson V

SUNDAY, NOVEMBER 3, 1901

GENESIS 50: 15-26.

REV. W. O. HOLWAY, D. D., U. S. N.

## DEATH OF JOSEPH

## I Preliminary

1. GOLDEN TEXT: *So teach us to number our days, that we may apply our hearts unto wisdom.* — Psal. 90: 12.

2. DATE: B. C. 1690-1635.

3. PLACE: The land of Goshen, in Egypt.

4. CONNECTION: Jacob receives news that Joseph is alive; the family all go to Egypt; the meeting of Jacob and Joseph; Jacob is presented to Pharaoh; the years of famine come to an end and are succeeded by years of plenty; the family of Jacob reside in Goshen; Jacob exacts from Joseph a promise that he shall be buried in the land of Canaan; Jacob's prophetic blessing upon his sons (chap. 49); Jacob's death, at the age of 147; his burial in Canaan.

5. HOME READINGS: Monday — Gen. 50: 15-26. Tuesday — Exod. 13: 17-22. Wednesday — Josh. 24: 26-33. Thursday — Psal. 37: 27-40. Friday — Prov. 4: 7-18. Saturday — Psal. 90: 1-12. Sunday — 2 Pet. 1: 1-11.

## II Introductory

A princely funeral was accorded to Jacob. His remains were attended to their last resting-place in the field of Machpelah, which is before Mamre, not only by his sons, but also by a large retinue of "chariots and horsemen," the noblest and most distinguished members of the court of Pharaoh. For seven days the mourning and lamentation continued, and then the funeral train returned to Egypt. The brothers of Joseph could not fail to see that these imposing demonstrations had been made solely on his account, and their guilty consciences made them apprehensive lest, now that their father was dead, Joseph might take the occasion to inflict upon them the punishment due to their crime. They dispatched a messenger, therefore, to implore his forgiveness, and to declare that they did so by the command of their father before he died. They even came in person and prostrated themselves before him and acknowledged their submission. Their foolish fears and evident misunderstanding of his true feelings affected Joseph to tears. But he soothed their fears, assured them that he had no intention to usurp the Divine prerogative of executing punishment, reminded them how their intended evil had been overruled for good, and dismissed them with comforting words and promises. The sacred narrative skips over the remaining fifty-four years of Joseph's life and brings us to the closing scene. He was permitted to see, before his end, "Ephraim's children of the third generation; and the children also of Machir, the son of Manasseh" — the verification of the promise of an abundant seed. He comforted his surviving kindred with the assurance that God would surely visit them and lead them to the land of promise; and committed unto them, as a dying legacy, his mortal remains which they were to bear forth with them in that coming but distant exodus. "So Joseph died," and his body was embalmed and cofined; but the burial was

postponed until the fulfillment of the promise.

## III Expository

15. Joseph will peradventure hate us (R. V., "it may be that Joseph will hate us"). — Conscience made cowards of them. The paternal restraints having been removed by Jacob's death, they feared their brother's merited vengeance. "Undersimilar circumstances," said Robertson, "they would have avenged themselves, and they took it for granted that Joseph would. We suspect according to our nature. We look on others as we feel. Suspicion proves character; so does faith." Their suspicion was, of course, unreasonable in Joseph's case.

16, 17. They sent a messenger (R. V., "a message") — probably using Benjamin for the purpose. Thy father did command. — No such command is recorded, and Prof. Bush thinks that "the guilty brethren took an unwarrantable liberty with their father's name." Other commentators think that such an injunction was really given by the dying Jacob, both that they might feel more keenly their guilt and also might take steps towards securing a formal and unquestioned reconciliation. Forgive . . . the trespass (R. V., "transgression"), etc. — They ask forgiveness in their father's name; they also plead for it on the ground of being associated with Joseph in the service and worship of the God of their fathers. Throughout this appeal they speak of the departed Jacob, not as "our father," but as "thy father." Joseph wept — at this evident misconception of his true character by his brothers; at their doubts and distress. He might have been indignant at the implied hint that he had been playing an insincere part during the past seventeen years, but Joseph's character was one of rare sensibility; he was easily moved to tears.

18. Went and fell down before his face. — Having learned that their message had deeply affected their brother, they seized the occasion to visit him in person. Prostrating themselves voluntarily before him, and thus literally fulfilling the dreams which had formerly awakened hatred in their hearts, they acknowledge his lordship and confess themselves to be his bond-servants. "Once they had sold him as a slave; now they offer themselves as his servants. This is the last atonement."

If ever a man had a right to complain of being unappreciated, it was he [Joseph]; if ever man was tempted to give up making sacrifices for his relatives, it was he. But through all this he bore himself with manly generosity, simple and persistent faith, with a dignified respect for himself and for other men. In the ingratitude and injustice he had to endure, he only found opportunity for a deeper unselfishness, a more Godlike forbearance. And that such may be the outcome of the sorest parts of human experience, we have, one day or other, need to remember. When our good is evil spoken of, our motives suspected, our most sincere sacrifices scrutinized by an ignorant and malicious spirit, our most substantial and well-judged acts of kindness received with suspicion, and the love that is in them quite rejected, it is then that we have opportunity to show that to us belongs the Christian temper that can pardon till seventy times seven, and that can persist in loving where love meets no response, and benefits provoke no gratitude (Dods).

19, 20. Am I in the place of God? — Vengeance belonged to God, and Joseph had no inclination to usurp His prerogative. He encouraged his brothers to fear God rather than himself, and ask His forgiveness. Ye thought evil against me (R. V., "meant evil") — actually intended it. His purpose is not to upbraid them, but to bring out the contrast between what

they "meant," and what God meant or proposed.

What more contrary to good than evil? Or what more opposeth happiness than sin? Yet the evil of Joseph's brethren God disposed to good, and the greatest sin that ever was, the crucifying the Lord of life, by the divine counsel, produced the greatest blessing (Corbett). — No one can permanently injure us but ourselves. No one can dishonor us, Joseph was immured in a dungeon; they spat on Christ. Did that sully the purity of the one, or lower the dignity of the other? (F. W. Robertson.)

21, 22. I will nourish you — support you. Comforted them. — His assurances were so kind and sincere that they dismissed all apprehensions of harm and realized the happiness of perfect reconciliation. The subject was probably never again opened between them. Joseph lived an hundred and ten years — surviving his father fifty-four years. Ninety-three years of his life were spent in Egypt, and of these eighty were passed in the highest functions of state.

23. Ephraim's children of the third generation — great-great-grandchildren, or, as Murphy expresses it, "grandsons of grandsons." Brought up upon (R. V., "borne upon") Joseph's knees — "adopted by him as his own children" (Cook).

As Joseph's two sons were born before he was 37 years old, and Ephraim, therefore, was born, at the latest, in his 30th year, and possibly in his 34th, since Joseph was married in his 31st, he might have had grandsons by the time he was 56 or 60 years old, and great-grandsons when he was 78 to 85; so that great-great-grandsons might have been born when he was 100 or 110 years old (Kell).

24. Joseph said unto his brethren — or their representatives. It is conjectured that as Joseph was considerably younger than all but Benjamin, his brothers had, many of them, died. I die and (R. V., "but") God will surely visit you. — He uses almost the same words of assurance and comfort which his father used on the eve of his departure. Bring you out (R. V., "up out") of this land. — Not Egypt, but Canaan, was their true home; and so "by faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones."

25. Joseph took an oath — exacted a

## Eruptions

Dry, moist, scaly tetter, all forms of eczema or salt rheum, pimples and other cutaneous eruptions proceed from humors, either inherited, or acquired through defective digestion and assimilation.

To treat these eruptions with drying medicines is dangerous.

The thing to do is to help the system discharge the humors, and strengthen it against their return.

Hood's Sarsaparilla permanently cured J. G. Hines, Franks, Ill., of eczema, from which he had suffered for some time; and Miss Alvina Wolter, Box 212, Algona, Wis., of pimples on her face and back and chafed skin on her body, by which she had been greatly troubled. There are more testimonials in favor of this great medicine than can be published.

## Hood's Sarsaparilla

Promises to cure and keeps the promise. Don't put off treatment. Buy a bottle of Hood's today.



solemn promise. **Ye shall carry up my bones.** — The presence of his unburied remains in their midst, waiting for the hour when God should visit the Israelites and lead them forth to the land promised to their fathers, would be a silent but speaking testimony of his own faith and a help to their own. For nearly one hundred and fifty years the bones of Joseph waited in hope. Then they were borne through the Red Sea and the forty years' wanderings, and when the land was finally reached and conquered, found a resting-place at last in Shechem (Josh. 24: 32).

26. **They embalmed him** — in the Egyptian manner, but not necessarily adopting the Egyptian superstitions connected therewith. It was important that the remains should be preserved, and there was no other way of doing it. **Put in a coffin** — into a mummy case, generally shaped like the human form, and made of sycamore wood.

Mummies in ancient Egypt were heirlooms, highly valued. The fragrant odor emitted by the spices in which they were embalmed, made them welcome inmates in the halls of entertainment; so much so that the sepulture was often deferred for centuries, so that many successive generations were frequently ranged upright against the walls of the grand hall of entertainment in the family mansion (Osburn).

#### IV Illustrative

1. The Lord was with Joseph to the last. He was always great, and always, through faith, victorious over evil and sin. His trials were such as few men are called to bear; but he rose superior to them — the trials of adversity and the still greater trials of prosperity only serving to bring out the noble qualities of his mind. That a life so transparent and beautiful as that of Joseph should be typical of the life of our Lord, is not surprising. A Continental writer presents not less than twenty-two points of resemblance between Joseph and Christ, and an ingenious mind would probably find more (Thornley Smith).

2. We observe that when Jacob dies, and by Joseph's orders is embalmed, the work is done by "physicians;" the Egyptian monuments show that embalming was always performed by members of the medical profession. For Jacob there were seventy "days of mourning," forty of which were taken up by the embalming process; these precise figures are given by the inscriptions. The threshing-floor of Atad, to which Pharaoh's chariots and horsemen escorted the embalmed body, has not been identified, but it was probably on the edge of Southern Palestine. The hilly ranges of Judah had made it impossible for the Egyptians sent to bring Jacob to Goshen to proceed farther than Beersheba, and this mourning cavalcade would have found that limestone region impassable to chariots. When Joseph dies and is embalmed, why is he "put in a coffin in Egypt?" Why was he not taken at once to Hebron, like his father? The Egyptian monuments give us the clue to the answer. The sway of the Hyksos Pharaohs was now being challenged by the native kings of Memphis and Thebes. Troubles were on the border; the great man of the Hebrews was dead; his brothers, master herdsmen to Pharaoh, were of no political account; so why should the body be so honored as to have a state funeral in Canaan? (Harper.)

— Men say that when they know, they will do; Jesus says that when they do, they will know. He does not promise to manifest Himself to the man who dreams or debates, but to him who keeps His commandments. The seeds of truth sprout in the soil of obedience. The words of Jesus in the mind of a disobedient man are no

more vital than wheat in the wrappings of a mummy. To know the divinity of Jesus' teachings we must do His will with definite intention. Moral disobedience is mental darkness, but to submit our wills in loyalty to His law is to open our minds to the light of His truth. — *S. S. Times.*

#### A Very Important Conference

By invitation of the Springfield District Epworth League, the Cabinet of the First General Conference District League will hold its annual meeting in the new Wesley Church, Springfield, Mass., Wednesday, Nov. 6, at 2.30 P. M. In connection therewith arrangement is made for a three days' conference, to begin Wednesday morning, Nov. 6, and continue through Thursday and Friday. A number of well-known leaders and other Christian workers have been engaged for the conference, and will be heard during the meetings: Rev. J. F. Berry, D. D., general secretary of the Epworth League; Hon. W. W. Cooper, of Kenosha, Wis., first vice-president of the Epworth League; S. Earl Taylor, of Chicago, director of the missionary work among our young people; Rev. A. B. Leonard, D. D., of New York, missionary secretary of the Methodist Episcopal Church; Prof. W. G. Ballentine, former president of Oberlin College, Oberlin, Ohio; Prof. Frank K. Saunders, of Yale; Mrs. Annie E. Smiley, general superintendent of Junior League work; Mr. W. Knowles Cooper, general secretary of the Springfield Y. M. C. A., and others.

The provisional program is announced: The opening session, Wednesday, Nov. 6, at 10.30 A. M. will be devoted to the annual business meeting of the Springfield District League. In the afternoon, the question, "What are We Here For?" will be considered by Rev. W. A. Wood, president of the Springfield District League, Rev. Luther Freeman, president of the First Conference District, and Dr. Berry. The topic, "The Epworth League as an Evangelical Force," will be in charge of Mr. W. W. Cooper, and will be followed by a conference on the work of the Spiritual Department, conducted by Rev. J. M. Frost, of Bangor, Me. In the evening Rev. M. S. Kaufman, D. D., of Fall River, will speak on "The New Epworthian," and an address will be delivered by Dr. Berry.

Thursday morning a prayer and praise service, with the special topic, "Qualifications for Leadership," will be led by Rev. J. O. Randall, of Providence, president of the New England Southern Conference League. The conference on the Epworth League and Missions will be led by S. Earl Taylor, and the closing hour of the morning service will be occupied by Prof. Saunders, of Yale, who will consider the topic, "The Bible, and How to Use It;" and this will be followed by a conference. In the afternoon, "New Phases of Work in the Social Department" will be considered by Miss S. Gertrude Mayo, of Lynn, fourth vice-president, and Dr. Berry. The conference on "Mercy and Help" will be conducted by Rev. H. D. Deetz, of Ames-

bury, second vice-president, and Rev. C. E. Spaulding, of Springfield. "The Problem of Christian Stewardship" will be the subject of a conference led by Rev. H. L. Wriston, of Holyoke, president of the New England Conference League. The remainder of the afternoon will be given to the Juniors, when it is hoped Mrs. Smiley, Rev. L. G. Horton, of Willimantic, First District Junior League superintendent, and Mrs. George H. McCandless, of Easthampton, Junior League superintendent, of the Springfield District, will participate.

Friday morning the topic, "Prayer as an Availing Force," will be considered at the devotional service, with Rev. G. W. King, Ph. D., of Worcester, as the leader. This will be followed by two conferences, one on the "Weekly Devotional Meeting of the League," led by Dr. Berry, and the other on "Practical Phases of the Missionary Work of the League," led by Mr. Taylor. In the afternoon, "Personal Work, or Personal Evangelism," will be considered by Mr. W. W. Cooper, of Wisconsin, and General Secretary W. Knowles Cooper, of the Springfield Y. M. C. A. The Literary Department will be in charge of Miss Elizabeth C. Northup, of Waltham, third vice-president of the First District League, assisted by Rev. W. J. Yates, Ph. D., of Hazardville, Conn. The closing address of the afternoon will be given by Dr. Ballentine on "Bible Study."

At 5.30 a banquet will be served under the direction of the Springfield Epworth League Union.

The closing service of the conference will be held Friday evening, and will be devoted to "Missions," with Rev. A. B. Leonard, D. D., missionary secretary, as the principal speaker of the evening.

The rates for entertainment during the conference will be \$1 per day in private houses, or \$2 per day, or higher, at the hotels. Those who intend to go are requested to write Rev. W. J. Heath, 52 Florence St., Springfield, with reference to accommodations desired, indicating the price to be paid.

The New England Passenger Association will sell round-trip tickets, good going Nov. 6, 7 and 8, returning Nov. 6, 7 and 8, at the following rates: 2 cents per mile from points within 25 miles from Springfield; 1½ cents from points from 25 to 33 miles from Springfield; 1½ cents per mile from points more than 33 miles from Springfield. Tickets will be put on sale only at such points as the General Passenger Agent of the lines interested is advised at least one week in advance of the meeting. It will be necessary for those intending to be present from points outside of Boston and Worcester, to notify Geo. W. Penniman, Clinton, Mass., not later than Tuesday, Oct. 29, as to the places where tickets are desired and the number of tickets.

"Oh, friends and brothers, passing down the years,

Humanity is calling each and all  
In tender accents born of grief and tears.  
I pray you listen to the thrilling call!  
You cannot, in your cold and selfish pride,  
Pass gallitlessly upon the other side."

1901  
PAN-AMERICAN  
EXPOSITION

GOLD  
MEDAL  
BUFFALO  
1901

PAN-AMERICAN  
EXPOSITION  
1901

**Gold Medal**  
AND DIPLOMA AWARDED TO

**Mellin's Food**

PAN-AMERICAN  
EXPOSITION  
1901

PAN-AMERICAN  
EXPOSITION  
1901

GOLD  
MEDAL  
BUFFALO  
1901



## OUR BOOK TABLE

**Nature's Miracles.** Familiar Talks on Science. By Elisha Gray, Ph. D., LL. D. Eaton & Mains: New York.

**Philip Yoakley.** A Story of Today. J. Wesley Johnston, D. D. Eaton & Mains: New York.

**The Young People's Wesley.** By William McDonald, D. D. Eaton & Mains: New York. Price for entire set, \$1.

These three books constitute the Epworth Reading Course for the year 1901-2, and are well worth the price asked. They are bound in red, and are of very convenient size. The volume first named—"Nature's Miracles"—as its title indicates, is a familiar talk on the operations of law in the material world. It is a subject that often repels young readers because of the hard work supposed to be connected with the reading of a book on that topic. Much of the real difficulty lies in the manner in which the truths of science are presented; and since Dr. Gray has clothed this dry theme in the pleasing garb of "familiar talks," no young reader need shrink from a most intimate acquaintance with his book. Any person of average intelligence can obtain a very comprehensive idea of the wonderful system of natural law in which the entire universe exists by reading what Dr. Gray says on the subject. Even persons of mature years will find the book very helpful and entertaining. The volume in this series is one of three books on the same subject by Dr. Gray. The others are, "Energy and Vibration" and "Electricity and Magnetism."

"Philip Yoakley" was an ambitious but sadly misunderstood young man who left a farm and sought his fortune in New York city. Dr. Johnston brings him before the reader in a way that is both entertaining and helpful. It is character-analysis of a most interesting type. Dr. Johnston is a keen observer and a writer of experience. His productions have appeared in the church press and in book form. Besides "Philip Yoakley," he is author of "Dwellers in Gotham" and "The House that Jack Built."

The preparation of "The Young People's Wesley" was the last literary work performed by Dr. McDonald. Out of the wealth of material at his command he has made a fine selection and treated it in his very best style. With the necessary limitations of a small book in mind, he was obliged to condense or omit much pertaining to the details of Wesley's life, and yet he has managed to touch and illuminate about every important phase of his career. Especially are the forces and occurrences that proved to be turning-points or means of development clearly brought out. A careful reading of the book will give an excellent working knowledge of the subject treated. Dr. McDonald did not live to see his last production in print.

**The Old Gospel for the New Age.** By H. C. G. Moule. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$1.

Dr. Moule is a member of the Evangelical party in the Church of England. While tenacious of all that pertains to the old evangelical theology, he has a breadth of culture and sympathy seldom associated with the evangelistic temperament. He has been, and continues to be, a leader of what is known as the Keswick school of religious thought. A scholar, poet, and master of style, his literary work is of the very best. The collection of sermons under consideration is among his recent and best productions. They are permeated with the spirit of Scriptural evangelism, but are not narrowly dogmatic. His breadth of view makes him acceptable to a class of devout minds usually repelled by the customary handling of evangelistic subjects. There are sixteen sermons in the volume, the first

of which gives the title to the book. Among the other titles are: "Self-Surrender and its Possessions," "The Self-Consecration of the Christ," "The Individual and God," "The Sight of Self and the Sight of Christ," and "The Ministry of the New Covenant."

**How to Work for Christ.** By R. A. Torrey. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$2.

Any book that will assist in arousing the churches to aggressive evangelistic effort is entitled to more than passing notice. This book is of that character. It is perhaps the most exhaustive work of its kind in print. The 518 pages composing the volume are divided into three parts, or "books." The first is devoted to "Personal Work;" the second to "Methods of Christian Work;" and the third to "Preaching and Teaching the Word of God." All suggestions made are based on the experiences and observations of the author, and are exceedingly pertinent, practical and rational. There is a most commendable freshness in the treatment of the many phases of the three general topics named. In treating personal work the author discusses how to begin, and how to deal with all sorts and conditions of unbelievers—those who realize their need and really desire help, those who have little or no concern about their souls, and those who have difficulties. Particular directions are given for meeting and removing the objections of backsliders, professed skeptics and infidels, the deluded and the negligent. In the second part full directions are given for house-to-house visitation, cottage and parlor meetings, church and open-air meetings, tent work, the use of tracts, gospel-wagon work, services in theatres, circuses, etc., meetings in jails, hospitals, poor-houses, revival methods, children's meetings, and hints on advertising special services. Among other things the third section deals with how to prepare a sermon, preparation and delivery of Bible readings, illustrations and their use, teaching the Bible, and sermon outlines. Every pastor and Christian worker should own a copy of this book.

**Individual Work for Individuals.** By H. Clay Trumbull. The International Committee of Young Men's Christian Associations: New York. Price, 50 cents.

Mr. Trumbull has had experience in individual Christian work that gives weight and point to what he says in this book. He has also had experience as a worker in political campaigns. Citing his political experience in illustration, he says: "No political campaign is won by speakers on the stump. Stump speeches are well enough in their way. They arouse enthusiasm, and make voters ready to work; but the campaign is won by man-to-man canvass of the individual voter. Until that thought prevails in Christian work, the world will never be won to Christ or to any good cause." Moody and other successful evangelists laid great stress on the personal effort of Christians wherever they held meetings. In this book Mr. Trumbull gives many valuable illustrations from his own experiences that will greatly help the inexperienced in doing individual Christian work.

**Daniel, Darius the Median, Cyrus the Great.** A Chronologico-Historical Study. By Rev. Joseph Horner, D. D., LL. D. Eaton & Mains: New York. Joseph Horner: Pittsburgh, Pa. Price, \$1.20.

This purports to be an authentication of Daniel's book, "an identification of the Median, an elucidation, in part, of the story of the Great King and parts of the books of Jeremiah and Ezra." The information used is derived from recent researches and from Hebrew, Greek, and cuneiform sources. The principal aim is to bring more clearly into view the general and singular accuracy of the Biblical historical notes for the period from the fall of Nineveh, B. C. 607, to the

reign of Darius the Persian, son of Hystaspes, B. C. 521; with tabulated chronology and related suggestions, geographical, exegetical, etc. Another purpose is to correct some of the errors, oversights, and misinterpretations of former writers, and of the later destructive criticism. A chronological conspectus, covering the time from B. C. 707 to 520, which accompanies the text, is of great help in making a critical study of the subject.

**To the Third Generation.** By Hope Daring. American Tract Society: New York. Price, \$1.

The scene of the story is laid in southern Michigan. An eastern man, Marcus Graves, with his family, establishes a trading-post where he barter with the Indians for furs. He pays in whiskey. An Indian woman curses him for causing her son to lose his life while drunk. The curse is "unto the third generation," and the story is developed along that line. There is a fierce conflict between the streams of influence emanating from the father's wickedness and the mother's religious teachings. It makes an interesting study, and reveals the forces for good and evil that are constantly operating on human lives everywhere. The author is a frequent contributor to our columns.

**The Modern American Bible.** Gospel of Luke and Acts. By Frank Schell Ballentine. Thomas Whittaker: New York. Price, 50 cents.

A vivid picture is presented in this volume. The New Testament story as related by Luke in his Gospel, and the Book of Acts, are given in modern American form and phrase. It brings out many points that seem insignificant in the ordinary version. Readers who are affected by literary form, such as paragraphs and quotation marks to indicate dialogue, will appreciate the Modern American Bible. It

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Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast: Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food and coffee is the direct or indirect cause of more than half the ills the human body acquires.

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A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money-making brain, the body must have the right kind of food, and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.



looks like a book of recent origin, and is well worth reading. It aims to be popular rather than critical.

**Figures of Speech.** By S. M. Burnham, M. A. A. I. Bradley & Co.: Boston. Price, \$1.

Speakers and writers will find many helpful suggestions in this book. It deals exclusively with figures of speech. The various forms are classified as simile, metaphor, allegory, antithesis, synecdoche, epigram, hyperbole, interrogation, exclamation, apostrophe, climax, irony and personification. The definitions and distinctions are clearly made and vividly illustrated by numerous examples.

**Lest We Forget.** Illustrated. By Joseph Hocking. Advance Publishing Co.: Chicago. Price, \$1.25.

Historical romances are becoming so numerous that it will not be long ere the leading events of every century will be served up in fiction. The only period that seems to have escaped "treatment" so far is the indefinite span between creation and the flood. This remark is advanced with some hesitation, for fear that the next revolution of some publisher's press will bring forth the usual tale, richly laden with picturesque details, and culminating in the Deluge. True history worked up in fiction is commendable, but distorted or allegorical "facts" are injurious. "Lest We Forget" deals with the times of "Bloody Mary" in the sixteenth century, and purports to picture the personages and occurrences of the times. The surrounding were heroic, and the author has taken full advantage of his material to draw pictures that appeal strongly to the ruling motives of human nature.

**The Punishment of the Stingy; and Other Indian Stories.** By George Bird Grinnell. Illustrated by E. W. Deming. Harper & Bros.: New York and London. Price, \$1.15.

Twenty years of special attention to the legends and life of the American Indian enables Mr. Grinnell to bring together a most interesting collection of tales. This book is the fifth volume of Harper's "Portrait Collection of Short Stories." Some of the titles are: "Little Friend Coyote," "The Girl who was the Ring," "Bluejay, the Imitator," "Nothing Child," etc. These stories are all drawn from original sources—the Indians themselves—and form a really valuable contribution to the literature on the subject of Indian customs and legends. The illustrations are new and very appropriate.

**Under the Allied Flags: A Boy's Adventures in China during the Boxer Revolt.** By Elbridge S. Brooks. Illustrated by W. F. Stecker. Lothrop Publishing Co.: Boston. Price, \$1.25.

Mr. Brooks' interesting and popular "Young Defender Series" of modern tales of adventure is now increased by this stirring story of a plucky young American's adventures, as in the land of the Boxers he precedes or follows the allied flags of the International forces as they fight their way from Taku and Tien-Tsin to Peking. Ned Pevear, with whom readers of "With Lawton and Roberts" are familiar, is the hero of this latest story; and the adventures he has, the dangers he faces, the experiences he goes through, are alike thrilling, attractive and absorbing. But Ned is a real boy. He doesn't win every time. He is often in hot water, and does not always escape by his own actions. Headless, headstrong and careless, he blunders into trouble, and has to work his way out, as boys usually must do.

**Dancers and Dancing.** By Pastor J. M. Hubbert. Cumberland Presbyterian Publishing House: Nashville, Tenn. Price, 35 cents.

All of the current arguments for and against modern dancing are brought forward in this book, and discussed rationally and dispassionately. There is no dogmatic attack on this amusement, such asangers without convincing those who

indulge therein, but an honest effort is made to help the reader reach the conclusion that dancing as it is practiced in modern society is not in harmony with the spirit and principles of a Christian life. While making a good case against the dance, the author is singularly tolerant towards those who hold contrary views. It is an excellent book to place in the hands of people who need something beside a church law to convince them that they should neither dance nor countenance dancing.

**Heather's Mistress.** By Amy Le Feuvre. Thomas Y. Crowell & Co.: New York. Price, \$1.50.

An interesting story of the parallel lives of twin sisters who were reared in the stern life of an English Puritan household, and then plunged suddenly into the whirl of London society. How it affected the two in the turning-point of their lives, and why Heather realized her mission more truly than did her sister Bluebell—through the promptings of her mistress, Duty—form the basis of a bright, wholesome story. The book points a strong moral, and is imbued with religious truth without being cloyed by piety.

**Jaconetta: Her Loves.** By Mrs. M. E. M. Davis. Illustrated. Houghton, Mifflin & Co.: Boston and New York. Price, 85 cents.

Quaint pictures of Southern life are given in this interesting little volume. Jacoetta was a charming little girl who lived on a plantation in one of the Gulf States just before the war. She first became interested in a blacksmith, and then in a succession of men and boys. The generous hospitality of old Southern families and the condition of the State before the war are cleverly sketched.

**Stories from Homer.** By Rev. Alfred J. Church, M. A. With colored frontispiece and eight half-tone illustrations. Thomas Y. Crowell & Co.: New York. Price, 60 cents.

Fifteen stories are taken from the Iliad, relating the glorious deeds before the walls of Troy, and twelve narrate the wanderings of Ulysses, in the Odyssey. While the author of the "Stories" has endeavored to preserve the flavor of the original, he has put it into direct, simple English prose that will not baffle those readers who cannot grasp the spirit of literal translations. The stories will prove absorbing in interest and ennobling in theme.

**When the Land was Young.** By Lafayette McLaws. Lothrop Publishing Co.: Boston. Price, \$1.50.

This is a new novel based upon the colonial days of American history. It is characterized as "the romance of Mistress Antoinette Huguenin and Captain Jack Middleton in the days of the buccaneers." The tale is picturesque in location, environment and action, and absorbing in plot and surprises. The hero is a real man; the heroine is a most attractive figure; while

Lumulgee, the great war chief of the Choctaws, and Sir Henry Morgan, the buccaneer knight and terror of the Spanish Main, divide the honors with hero and heroine.

**Through Grey to Gold.** By Charlotte Murray. The Union Press: Philadelphia. Price, \$1.25.

The author is well known as a writer of religious poetry and prose. One day a friend wrote her expressing the wish that she would write a book on the old motto: "Doe the next thyng." "Through Grey to Gold" is the result. It deals with commonplace matters involving great Christian principles. The faithful, persistent performance of homely, everyday duties is the central theme of the story.

**Stories from Virgil.** By Rev. A. J. Church, M. A. Thomas Y. Crowell & Co.: New York. Price, 80 cents.

This is a companion volume to "Stories from Homer," which has been received with favor. The "Stories from Virgil" are told in smooth-running prose, adhering closely to Virgil, and adding nothing on their own account except, in a few instances, an explanatory phrase. They will be found delightful, and will perhaps serve to awaken a protracted interest in the "classics." The full-page illustrations are taken from famous old-world paintings. The cover and frontispiece are in colors.

**A Jolly Cat Tale.** By Amy Brooks. Profusely illustrated with pen-and-ink and full-page wash-drawings by the author. Lee & Shepard: Boston. Price, \$1.

This bright book will be appreciated as soon as seen. The fanciful account of an enterprising cat family who, after sundry endeavors to wear clothing like real people, conclude that their own fur garments are best, is told in a most delightful way; while the fine illustrations and strikingly attractive cover will help in making a unique book for little folks. "Just as cute and pretty as it can be," will be the general verdict.

**A Twentieth Century Boy.** By Marguerite Linton Glentworth (Gladys Dudley Hamilton). Illustrated by Charles Copeland. Lee & Shepard: Boston. Price, \$1.25.

Miss Glentworth has won recognition in England and the United States as a writer of unusual ability. Her specialty has been "small boy" stories. The "Twentieth Century Boy" is her first book. It more than fulfills the promise of earlier sketches. It is a book for all ages. The fun is irresistible, and the literary quality superior. The fine illustrations by Mr. Copeland and the handsome binding make the volume as attractive as it is entertaining.

**The Story of the Cid.** For Young People. By Calvin Dill Wilson. Illustrated by J. W. Kennedy. Lee & Shepard: Boston. Price, \$1.25.

The "Unconquerable Cid" is in too many cases but a mere name, despite the fact that his career is unique among the warriors of all time. Mr. Wilson, a well-

## A Corset that Cannot Break at the Waist.

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known writer and reviewer, finely equipped for the work, has prepared from Southey's translation, which was far too cumbersome to entertain the young, a book that will kindle the imagination of youth and entertain and inform those of advanced years. Mr. Kennedy's opportunities for illustration were unusual, and he was able to take full advantage of them.

**Little Arthur's History of Greece.** By Arthur S. Walpole. Thomas Y. Crowell & Co.: New York. Price, \$1.25.

Unpronounceable names, confusion of dates, and lack of realness often repel children and young people from a study of history. In this series of histories the author makes intelligent use of the personal element, and by the employment of picturesque language gives the narratives unusual vividness. Dates are skillfully interwoven so they will be retained by the power of association of ideas. The author has undoubtedly succeeded in his purpose to vitalize Greek history and render it attractive. There are many pertinent illustrations. A special feature is a list of the proper names with their pronunciations carefully marked.

**Johnnie Corneau; and Other Poems.** By William Henry Drummond. G. P. Putnam's Sons: New York and London. Price, \$1.25.

Dr. Drummond is author of "The Habitant," a collection of poems dealing with life among the Canadians, of which 25,000 copies have been sold. The new volume is similar to the first in that it deals with sturdy characters of the North Woods. He has discovered a new field for literary effort, and is working it diligently. Both Dr. Drummond and Mr. Coburn, the illustrator, are Canadians.

**Owen Glyndwr, and the Last Struggle for Welsh Independence.** By Arthur Granville Bradley. G. P. Putnam's Sons: New York and London. Price, \$1.25.

Owen Glyndwr is described in this sketch as the national hero of the majority of Welshmen. This is the first attempt to collect in book form all that is known of this celebrated personage and the movement he headed. Interwoven with the biography there is given a vast amount of information not bearing directly on the chief character of the book. This volume is in the "Heroes of the Nations" series, and is a very creditable production.

**The Teachings of Dante.** By Rev. Charles Allen Dinsmore. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

"Dante's Inferno" nearly always produces a feeling of horror in a sensitive mind, especially when illustrated by Doré, but in this book both pictures and horror are absent, and in their place we find a philosophical discussion of the moral and religious teachings of the famous Italian. Mr. Dinsmore writes as an enthusiastic student of Dante. He treats the "Divine Comedy" from the modern standpoint, and thus brings Dante's work into practical relations with the thought and problems of today. The study of Dante's views as herein interpreted would be of special help to ministers and others desirous of getting at spiritual truth from a new standpoint.

**Poetry of Niagara.** Compiled by Myron T. Pritchard. Lothrop Publishing Co.: Boston. Price, \$1.

To Americans "the Falls" means but one cataract—Niagara! The mighty torrent has inspired brilliant descriptions and moving verse, but little has been done in the way of compiling the poetry of the great cataract as Mr. Pritchard has done in this charming souvenir volume. With wide margins, clear type, and good printing and paper, it contains poems and poetical extracts inspired by Niagara as it appeared to such poets of today and yesterday as Gilder and Howells, Cranch and Mrs. Sigourney, Brownell, Channing and Heredia, Hough-

ton, Brainard, Mrs. Whiton-Stone, and others. The book is beautifully illustrated by sixteen characteristic and notable views of Niagara.

## Magazines

—The *International Monthly* for October contains several articles of particular value, among the number being, "The American System of Supreme Courts," by Simeon E. Baldwin, and "The Historical Service of John Fisk," by Albert Bushnell Hart. The other papers are: "The New Poetry in France," Gustave Lanson; "Art and Artists" (concluded), John La Farge; "American Democracy," Hugo Munsterberg; "French Colonial Expansion in the Nineteenth Century," Camille Guy; "France and Italy," Salvatore Cortesi. (International Monthly: Burlington, Vt.)

—The application of ethical principles in politics and industrial life is freely discussed in the *International Journal of Ethics* for October. "The Use of Moral Ideas in Politics" is treated by J. S. Mackenzie, of University College, Cardiff, Wales. Thomas Davidson writes on "The Task of the Twentieth Century;" John A. Hobson on "Socialistic Imperialism;" and Charles S. Devas, of Bath, England, on "Monopolies and Fair Dealing." "Women and the Intellectual Virtues" is the topic of a paper by Eliza Ritchie, of Halifax, N. S. (International Journal of Ethics: Philadelphia.)

—In the October *St. Nicholas* Cleveland Moffett concludes his popular series on "Careers of Danger and Daring" by describing the excitement and perils in the life of the "Locomotive Engineer." Two other railroad articles follow—one the story of "A Runaway Locomotive" down a mountain side, and the other a striking bit of verse entitled, "The Night Express." A bright story, "Tom, Jr., Tomboy," by Izola L. Forrester, will be best appreciated by older readers, of whom *St. Nicholas* has so many. The three serials occupy many pages. There are other stories, and poems, and full departments, the latter being of special interest to younger readers. (Century Co.: New York.)

—*Photo Era* for October has, for a detached frontispiece, suitable for framing, a very fine portrait of President Roosevelt—his latest and best. The photograph was taken recently by Arthur Hewitt, of East Orange, N. J. Some beautiful, full-page illustrations are given this month, "Canoeing on the Winding Charles" being specially attractive. Among the articles are: "The Philosophy of the Fuzzygraph," "Doctoring Negatives," "Photography as a Pleasure and a Pastime," "Carbon Printing," "Katzimo, the Enchanted Mesa." (Photo Era Publishing Company: 170 Summer St., Boston.)

—"The Trail of Tartarin," profusely illustrated, is perhaps the *piece de resistance* of the October *Bookman*, accompanied by a beautiful tinted frontispiece showing the prison of Tarascon, once the old castle of King Rene, on the Rhone. Among the "Seven Books of Some Importance" we note "The Right of Way," "Kim," "The Eternal City," "D'I and I," "Chronicle and Comment" is even fuller and more readable than usual. (Dodd, Mead & Company: 5th Ave., New York.)

—A portrait of Baron Tauchnitz, Junior, is given by the October *Critic* as a frontispiece, accompanying the illustrated article upon "The Tauchnitz Edition," by Tighe Hopkins. William Wallace Whitelock has a most interesting paper upon Ernest Seton-Thompson and his work. The reviews of new books, and the literary comments and news, are invaluable to one who would "keep up" with progress in the book world. (Critic Company: New Rochelle, N. Y.)

—The October *Lippincott* presents, as its complete novel for the month, "The Anvil," by R. V. Risley, author of "The Sledge," "Men's Tragedies," etc. Quite a full table of contents follows, including a paper on "Titled Authors of the Eighteenth Century," by Austin Dobson, and one by Eben Rexford upon "Bulbs: How to Grow them in Garden and House." There are also five short stories, by such authors as Louis Zangwill, Caroline Lockhart, Francis Churchill Williams, Paul Laurence Dunbar, and Robert Herrick. (J. B. Lippincott Company: 227-231 South St., Philadelphia.)

—"Boston as Portrayed in Fiction" will be the magnet in the October *Book Buyer* for readers in the Hub. A portrait of the new Russian author, Maxim Gorky, appears as a frontispiece, and Christian Brinton reviews his powerful novel, "Foma Gordyeeff," and gives a character sketch of him. "The Rambler's" department presents many portraits and other illustrations. (Charles Scribner's Sons: New York.)

—The *Land of Sunshine* for August-September opens with a timely paper by Tracy Robinson, entitled, "In Panama." "A Southwestern Sleepy Hollow," described by Anna Caroline Field, is the Mission of San Juan Capistrano, on the California coast. E. C. Tompkins has a poem upon Joseph Le Conte, who died in a tent in Yosemite Valley, July 6. Mark Lee Luther tells about "Mark Twain and the First Nevada Legislature." If you have never seen *Land of Sunshine*, send for a copy. It is well worth reading, and the illustrations are always superb. (Land of Sunshine Publishing Co.: 121½ South Broadway, Los Angeles, Cal.)

—Besides the frontispiece in the October *Magazine of Art*—a portrait of Mrs. Braddyll by Sir Joshua Reynolds—there are two full-page illustrations: "A Street in Beauvais," by Henri Le Sidaner, and "The Refugee," by Midzuno Toshikata. Camille Maclair discusses "Idealism in Contemporary French Painting" in a very interesting paper with five illustrations. "An Art School Competition at Tokyo" is described by George Lynch. "Favril Glass" receives treatment at the hands of Lewis F. Day. "The Decoration of Upright Pianos," "Books upon Art," "Art Sales of the Season," "Art for Babies," are also included in the attractive list provided this month for art lovers and artists. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

## COFFEE DID IT

### Would have been Fatal if Kept Up.

"Coffee!! Oh how I did want it after the nervous strain of public work. Something warm to brace me up was all the breakfast I craved, but every time I drank it, I suffered the dying sensation that follows it, with heart fluttering and throbbing of the throat and ears.

"I had no strength to throw away in that way, so decided that hot water must do for me.

"One morning I came to breakfast in the home of some friends in Pueblo, Colo., just in time to see the mother pouring some rich, deep yellow coffee into mugs for the two little boys. One little chap had thrust his fingers in the mug and was licking them with such approving smacks. This opened the way for me to say, 'Are you not afraid of the effects of coffee on the little folks?' The mother explained that it was Postum Food Coffee made at Battle Creek, Michigan, and remarked, 'We think there is nothing like it.' Then she explained how the new coffee had weaned them away from the use of the old-fashioned coffee and tea because 'it is so wholesome.' I drank it there for the first time, and was delighted, not only with the delicious flavor, but the after satisfaction it gives. One day I was speaking with our family physician's wife about Postum, when her daughter remarked, 'Yes, mamma, we are out of Postum, and I have used coffee for the last two mornings, and it always brings the tired feeling and troubles my stomach and bowels, but Postum makes me feel all right.'

"In one home they served Postum in such a way that it was tasteless. I have found that Postum boiled sometimes five minutes and sometimes ten, is nothing more than spoiled water, but when it is made with two heaping teaspoonsful for each cup, and boiled fifteen to twenty minutes, it becomes a tried and proved breakfast favorite, and for refreshment and wholesome nourishment, has no equal."—M. M. YATES, Goshen, Ind.



## National Council of Congregational Churches

REV. A. S. LADD, D. D.

The eleventh triennial session convened in State Street Church, Portland, Me., Saturday morning, Oct. 12. Three hundred and fifty fine-looking men from every State and Territory of the country, with representatives from Canada and England, were in attendance. Dr. J. A. Bradford, of New Jersey, was elected moderator. Addresses of welcome were made by Mayor Boothby and by Dr. Jenkins, pastor of the entertaining church. Other elections and various items of business occupied the remainder of the forenoon. One of the principal features of the day was the address of the retiring moderator, Dr. F. A. Noble, of Chicago. His theme was, "How Far Preaching Ought to be Modified to Meet the Changed Conditions of the Day." He thought nothing was to be feared from constructive higher criticism or the doctrine of evolution. While God does not need evolution, evolution does need God. And this theistic conception of the new philosophy is the only one that can ever make headway in the world.

At the opening session special prayer was offered for the afflicted nation by Dr. Dunning, of Boston, editor of the *Congregationalist*. Dr. Noble and the secretary of the Council were requested to send words of sympathy to Mrs. McKinley, and of greeting to President Roosevelt. The audience was invited to join in singing "Nearer, my God, to Thee."

The following are some of the figures gleaned from the secretary's report: The total number of members of the Congregational churches for the United States is 639,957; Sunday-school members, 749,216. In the last three years there has been quite a large net loss both in Sunday-school scholars and in members of the Christian Endeavor Societies.

The treasurer's report showed a handsome balance in the treasury.

Dr. D. F. Bradley, of Grand Rapids, Mich., gave a strong and somewhat startling address on the subject, "How Far does the Application of Doctrine to Practical Life Constitute Effective Preaching?" It was an eloquent address, and well received. He has a fine presence and a magnificent voice. Dr. P. S. Moxom, of Springfield, considered this theme as practical and important as any that would be brought before the Council. The paper was discussed at some length. Not only the truth that the minister preaches, but his own personality, is an important element.

At the evening service the church was full. Prof. William Walker, of Yale, gave an address on "The Type of Christian Character Favored by Congregationalism," and Rev. James G. Vose, of Providence, discoursed upon "The Sacraments." Prof. Walker admitted that in order for Congregationalism to cope successfully with the problems of the city, it needs a greater degree of co-operation and concentration than it has ever developed.

On Sunday the annual sermon was preached by President Wm. J. Tucker, of Dartmouth College. The local press speaks of it as a powerful and notable sermon. His text was, "When the Son of Man cometh, will He find faith on the earth?" (Luke 18:8.) No mere abstract will give any idea of this masterly utterance. Nearly all the pulpits in Portland and vicinity were filled by the delegates of the Council.

The introduction of foreign representatives was an interesting feature of Monday. The address of Rev. James M. Gibbon, of England, was replete with wit, wisdom, pathos and eloquence. When he sat down there was tendered him a remarkable ovation of applause. Able papers were presented by Rev. Wm. A. Bartlett, of Chicago, on "The Rightful Claims of the Churches upon Theological Seminaries," and by Prof. Geo. F. Moore, of Andover, upon "The Rightful Claims of Theological Seminaries upon the Churches." These papers were followed by a very spicy and able debate, which showed that there is not much of ultra-conservatism in this body of earnest and brainy men.

One of the brightest men of the Council is Rev. E. A. Winship, of Boston. He ably discussed the question, "What Help may the Public Schools Expect from the Churches?" Hon. W. W. Stetson, superintendent of public schools in Maine, in an interesting manner discussed the converse question: "What Help may Our Churches Expect from the Public Schools?"

On Monday evening, notwithstanding the

dubious weather and muddy streets, the large church was filled to its utmost capacity. Dr. Wm. DeWitt Hyde, president of Bowdoin College, was the first speaker. His theme was, "The Social Mission of the Country Church." It goes without saying that it was able, witty, trenchant, and sometimes extreme. He was followed by Mr. Gibbon, who in a very adroit way put the emphasis of the work of the country church much more upon the plain preaching of the Gospel than upon any modern methods. The ovation of the former part of the day was repeated in the evening. The last address was by Rev. Samuel G. Smith, of St. Paul, Minn. His theme was, "The Christian Citizen and Municipal Government." It was a splendid address in matter and manner, and made a fine impression.

Tuesday morning the church was well filled with a deeply interested audience. The general topic was, "The Church and Young People." Under this head Dr. A. E. Dunning discussed "Needful Reforms in the Methods and Instruction of the Sunday-school." He said, "We have a new Bible, a new psychology, and a new pedagogy." Yet he insisted that the world would never outgrow the need of studying the Holy Book, on the holy day, in the holy place. Rev. C. M. Southgate, of Auburn, presented an excellent paper on "The Spiritual Trend of Young People's Organizations." Rev. C. H. Richards, of Philadelphia, spoke upon "Co-operation of the Home and the Church in the Spiritual Nurture of Children."

Tuesday afternoon the Council went by special

train to Brunswick to be the guests of the trustees of Bowdoin College.

The session on Tuesday evening was held in the Second Parish Church. S. B. Capen, L.L.D., of Boston, read the report of the committee of fifteen in reference to the consolidation of their missionary work, foreign and domestic, and also of making the prudential committee yet more responsible than it now is in reference to the employment of salaried officers and other expenditures of money, and in reference to the publishing of one or two magazines in the interest of missions. The report was followed by a lively discussion, and was still before the house at the time of adjournment.

Following this session was a pleasant reception to the delegates in the church parlors.

Wednesday morning the debate on the report of the committee of fifteen was resumed. It was very clear that there was a large number of able debaters in the body. It was voted by a large majority to keep the two departments of missionary work distinct and separate, and that the American Board should still hold its great meetings as heretofore, and that one other yearly meeting shall be held in the interest of Home Missions. It was also voted that one first-class magazine should be published. It is understood that all the action of this Council is simply advisory; it makes no laws, and has no binding authority.

Another item in the report of the committee of fifteen is worthy of note. In the future it will be difficult for any young man to be ordained in the Congregational Church if he is

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not deeply interested in, and well-informed upon, the subject of missions, if the advice of this Council is heeded.

During this morning session occurred the election of officers. As a rule, the present incumbents were re-elected.

Des Moines, Iowa, was selected as the place for the next meeting. An invitation was also extended from Philadelphia. Considerable time was spent in discussing the merits of the two places, and many bright and witty things were said and much mirth and laughter were provoked.

Wednesday afternoon Rev. L. H. Hallock, of Minneapolis, spoke in a forcible manner upon the subject of a former paper concerning the church and the public schools. Dr. H. A. Schauffer, of Cleveland, O., spoke on "Foreign Elements in American Civilization." It was an able and discriminating paper and well delivered. Rev. J. C. Armstrong, of Chicago, read a paper on "City Evangelization." He gave the history of the Congregational City Missionary Society in that great metropolis. It was replete with figures and facts of an encouraging nature.

The Sunday-school Publishing and the Church Building Societies were reported and considered. The report of the Home Missionary Society was read by Rev. J. B. Kingsbury, D. D., one of the superintendents in the West. In various ways and at frequent intervals it cropped out that, in the judgment of this Council, while in the past and in the present the stronghold of Congregationalism has been in New England, its future growth and triumphs are to be mainly in the West. As a result of the Spanish war new work has been opened in Cuba.

Wednesday evening the church was crowded in every part, and the services continued from 7.30 to 10.15. But very few left before the benediction was pronounced. Greetings from other religious bodies occupied a portion of the early evening. By some oversight the Methodist Episcopal Church had chosen no one to present its greetings; so upon the spur of the moment the presiding elder of Lewiston District spoke a few words. Rev. Lewis Malvern, pastor of the Free Baptist Church of Portland, gracefully and eloquently presented the greetings of his church. Rev. Hugh Pedley, B. A., in a bright speech presented the greetings of the Congregational Union of Quebec and Ontario. Rev. J. M. Gibbon, of London, bade farewell to the Council. Mr. Gibbon has probably been the most witty and popular delegate present.

A very able and comprehensive review of the work of the American Board for the last three years was given by Rev. Judson Smith, D. D., the foreign secretary. He spoke of twenty missions reaching around the world, including 1,350 strategic points and giving access to a population of not less than 80,000,000 souls not otherwise approached by the Gospel. "Christianity a Worldwide Movement," and "New Perils and Possibilities in Foreign Fields," were themes ably discussed. Dr. Nehemiah Boynton, of Detroit, Mich., woke the echoes in a closing speech.

Thursday morning many live questions were discussed, among them that of marriage and divorce, and the installed or the hired minister (P. I. means pastor installed, and P. R. means pastor recognized). Dr. Jefferson, pastor of Broadway Tabernacle, New York, thought the practice that so generally prevails of hiring

pastors by the year savors too much of the hiring spirit. It was stated that in one State, at least, there was not a single one of the Congregationalist pastors installed.

The matter of increasing the fund for the support of disabled preachers, and widows and orphans of deceased preachers, was very forcibly presented by Dr. Noble. He called attention to the fact that where there ought to be a \$1,000,000 fund, it was actually only \$130,000. He quoted the Methodist and Presbyterian churches as examples worthy of imitation.

In the afternoon many committees were appointed; and recommendations for an extension and better organization of the deaconess work were adopted. Again the Methodist Episcopal Church, as well as the Protestant Episcopal, was referred to in a complimentary manner. The work that the Congregational churches are doing in the Southern States in the education of the people, both white and colored, was plainly set forth. It appears that while the churches of this denomination have a very small church membership as compared with the Methodist and Baptist churches, they have been very liberal in their support of schools, and have been a great factor in the life of the New South.

"Woman's Work in Our Church" was presented by Rev. T. C. McLelland, of Newport, R. I. There has been wonderful progress made by this branch of Christ's church in many directions; but perhaps in none has the progress been more striking than in respect to woman's place, work and influence. She is even installed as pastor.

"The Spiritual Mission of Congregationalism" was presented by Rev. S. M. Newman. A general discussion followed.

At the evening session standing room was at a premium. "Consecrated Personality the Supreme Need of the Church Today," was one of the themes, and Dr. Charles E. Jefferson, of New York, was the speaker. It was a great theme and a strong and eloquent address. Another great subject was, "The Living Christ a Vital Force in Pulpit and Pew." This was ably discussed by Rev. Geo. H. Ide, of Milwaukee, Wis. The whole evening was filled with enthusiastic and inspiring services.

Friday morning the items of unfinished business were attended to, and impressive closing services were held, and this Council, pronounced by many the most successful and important ever held, passed into history.

#### Notes — Personal and Otherwise

— The Council three years ago met in Portland, Oregon. The next one, at Des Moines, will be between the two Portlands.

— It is remarkable that four of the Congregational churches of Portland, Me., have pastors over sixty years of age — Dr. Jenkins, pastor of State Street Church; Dr. Smith Baker, pastor of Williston; Dr. Fenn, pastor of High Street; and Dr. Wright, pastor of St. Lawrence. The Methodist churches have young men for pastors.

— Dr. Sturtevant, of Chicago, says he has been reminded tens of thousands of times of his striking resemblance to Henry Ward Beecher. And I do not wonder, for it almost seemed as though Beecher had come to life!

— Dr. Amory Bradford presided gracefully and impartially; but we doubt if he could manage a Methodist General Conference as well as our Bishops.

— Bishop Codman, of the Protestant Episcopal Church, was very catholic in throwing open his residence, which adjoins State St. Church, for committee and reading-rooms. The Bishop is a bachelor, so he was not inconvenienced!

— The Methodist Episcopal Church was referred to frequently as setting a noble example in caring for its worn-out preachers, and in the employment of deaconesses.

— The proceedings of this Council were an object lesson to any who think that wide culture and higher constructive criticism are incompatible with a spirit of true consecration to Christ.

— It was refreshingly reassuring to see such crowds of intelligent people, men as well as women, attending these services in weather exceedingly inclement.

— The proceedings of this great meeting are to be published, and I doubt if our Methodist

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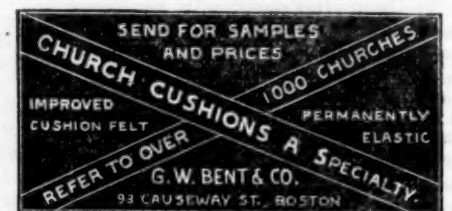
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ministers can invest a little money to better advantage than by purchasing the volume.

— It was pleasant to see a colored preacher in the pulpit of this fine church, leading the devotions of the last and crowning service.

— There was quite a little opposition to passing any resolutions in reference to temperance, but when Dr. Noble, one of the most influential members of the Council, remarked that it would seem strange if, while in Neal Dow's own city, no such action was taken, he carried the body with him.

— Our late Ecumenical Conference was criticised because no woman had a place on the program. This also was true of this Council. This seemed a little strange, inasmuch as at the International Council in Boston two years ago more than one woman had a place on the program.



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## THE CONFERENCES

## MAINE CONFERENCE

## Augusta District

*Solon, Bingham and Mayfield*, and the region round about, is the field which is tilled by Rev. T. Whiteside. It requires thirty-seven miles' travel to make the circuit. All the interests of our church are well looked after. This is Mr. Whiteside's fourth year at Solon, and he and his family are greatly loved in the community. All admit that his preaching is of the highest type of evangelical teaching, and that his life is an influence for good. Rev. E. T. Adams, who superannuated last Conference, dwells here with his wife in his own home. His health has greatly improved, and he does work as opportunity opens. He is as well and able to preach the Gospel now as in many years past. May he proclaim the glad tidings of salvation for many years to come!

*Winthrop*.—Rev. F. C. Norcross is the popular pastor of our church in this beautiful village. He and his wife are in touch with the people, and the people are in love with them. All is very harmonious—no dividing lines. Several removals, by death and in other ways, has materially affected the cash income of this church. The benevolences are being cared for, church attendance is up to the usual standard, and the means of grace are well supported.

*Monmouth*.—Rev. H. L. Nichols, who is serving his third year on this charge, has many encouraging features in his work. The church edifice is being repaired and so greatly improved outside and in that, when completed, it will be one of the most beautiful auditoriums in the Conference. The old residents will hardly recognize it. A reopening day is in the near future. Congregations are well up in numbers to the record of the past, and religious interest is on the increase. All the people are glad to have this pastor and his family with them. Harmony prevails.

*Buckfield*.—This old field, which had nearly gone to seed, is somewhat revived under the labors of Rev. H. C. Munson. What is greatly needed here (as elsewhere) is a religious reformation in the church and community, and I would have it begin in the church first. Judgment must begin in the house of God, if we would see fruit from the field of endeavor outside. No minister can accomplish much for Christ unless there is a spirit of unity among the membership, and all are in touch and sympathy with him in his work. This little message may be applicable to many places. Mr. Munson is an able expounder of the Word, and a faithful man of God in all of his work. Loyal

and true to Methodist doctrines, he gladly accepts the Discipline as the law of the church.

*Dixfield*.—This is a small part of the charge of which Rev. W. E. Purinton is pastor. Under existing circumstances it has seemed best to discontinue Methodist preaching here for the present. We know not what may be done another year.

*Farmington*.—The labors of Rev. and Mrs. W. P. Lord are greatly blessed on this charge, especially among the young people and children. Lately four young people have been at the altar seeking Christ, and three of them give satisfactory evidence of salvation. Mr. Lord is leading a children's class of about a dozen, which is making great progress in Christian living. Mrs. Lord delights and instructs the Junior League, which is also making growth in wisdom's ways. She is a very efficient superintendent. This pastor and his wife are greatly loved by the people not only in the church but in the community. All branches of church work are well served; bills are nearly paid to date; there are large congregations and much interest.

*Strong*.—This is a strong church in many ways, one of the best of its grade in the Conference. It is strong in Christian fellowship, which is a mighty influence for good in the community. It has fair numerical strength for a country charge. It is strong financially according to the demands—it pays as it goes. Rev. T. N. Kewley is leading this people for the sixth year with his accustomed popularity; and this is not gush or sentiment, for the fact is there. His following is larger, and he is in the hearts of the people, more than in years past. Church-going interest is excellent, as was shown recently at a preaching service on a midweek evening when one hundred were present. Not many city churches will beat that. This church is preparing to put furnaces under the edifice. Benevolences are being presented. Finances are well up to date. Much religious interest prevails. Harmony among the membership is a great factor in church work. The pew is in touch with the pulpit.

*Kingfield and Stratton*, with *Salem* annexed, is the field of Rev. B. V. Davis. He is not only holding the fort, but is moving on the enemy and capturing some for Christ. The field is large territorially and hard financially. He has to travel more than fifty miles with his team to make the circuit. The labor is abundant and the dollars are few, but his courage is good and the prospect is hopeful. The stable has been shingled, and the parsonage has been painted inside. He has made 150 pastoral visits. Kingfield is a beautiful village on the Carrabasset River with great water power, and is fast growing. Stratton, twenty-two miles away in the town of Eustis, at the foot of Mt. Bigelow, is another growing place. This is a great field for Christian work, but no one man can work it successfully. We hope that the time may come when men and money may be more plentiful for God's service, especially money.

*Phillips*.—Rev. J. E. Clancy is a workman of no mean ability. He is the pastor of our church in this delightful village. There were some things here which he found at his coming a year ago last spring, which have been hard to overcome. But with courage, good sense, and a true purpose of heart, he has made a creditable showing. A divided church and a large debt are about as unfavorable conditions for aggressive work as one can have. He has practiced the Scriptural injunction "Be wise as a serpent and harmless as a dove." Certainly he has done no more quarreling than a dove would have done under like circumstances. He has had no trouble, but has succeeded in restoring peace to some degree and in bringing back some who had left previous to his coming. He is lowering the parsonage debt, and will make a good report on this work the last of the year. There is a good growing interest in all church matters. Current expenses are fairly well met. He has the backlog of the leading business men of the place and is held in high respect. His sermons are highly enjoyed by the people. He has made 225 pastoral visits. We are looking for a blessed revival of God's work in this church in the near future. God grant that it may come!

*Personal*.—The presiding elder is at home again and already in the district work. He is interested alike in every pastor and every church under his care, and desirous that each

pastor and church shall make a good showing of the benevolences this year. In order to do this, please do not put far away the day for the presentation of these claims. Do not omnibus them. Preach on the great benevolent objects. Give the people a chance to hear you on the important interests of your own church. The people want information. Put in revival work. This is a good time for it. The weather is favorable. Get your people together for aggressive work in the name of our Lord and Master. C. A. S.

## Portland District

*Preachers' Meeting*.—There was a large attendance at the first meeting of the season. The presiding elder gave an account of his visit to London and the Ecumenical Conference. The ladies of the Preachers' Wives' Association adjourned their meeting to listen to the address. Twenty-one took dinner together at the Preble House.

*Portland, Chestnut St.*—Mrs. Frank B. Clark, a member of this church, has been appointed a general organizer for the Woman's Home Missionary Society. Her field is the United States, but it is to be hoped that she will spend most of her time in New England. She has been prominent in the literary club life of Portland, and is an excellent parliamentarian and an eloquent speaker. Any church or convention that secures her services will be fortunate.

*Portland, Pine Street*.—Mrs. Georgianna Clark, a deaconess of the Woman's Home Missionary Society, is now at work in connection with this church. She is at liberty to take a few engagements to speak on deaconess work in our Maine churches. It is hoped that all our churches will contribute to general work of this kind in Portland. All should be interested in the evangelization of our large cities.

*Westbrook*.—During the present Conference year Rev. C. F. Parsons has received from pro-

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Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

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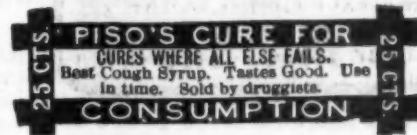
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bation into full membership 16 persons. This is a part of the fruit of the revival of last winter. There was an unusually large attendance at the last communion service, and every outlook is encouraging. E. O. T.

## VERMONT CONFERENCE

### St. Albans District

*St. Albans.*—The annual thank-offering meeting and mite-box opening of the Woman's Foreign Missionary Society of St. Albans was held at the district parsonage, Sept. 13. Mrs. A. H. Baker, who had been eighteen years in India, addressed the ladies in the afternoon, and also Miss Mary E. Holt, of Boston, treasurer of the New England Branch. Miss Millie Mae Martin, the Vermont Conference deaconess, was present and sang several selections. The Young Woman's Society furnished an interesting program for the evening. A dainty lunch was served, consisting of sandwiches, salads, ice cream and cake, and India tea. About one hundred were present. The society has raised \$114 during the year, the Y. W. S. \$100, and the "Buds of Promise" \$30. Of this amount \$123 has been paid toward the salary of Miss Emily Harvey, now in Agra, India. S.

### Montpelier District

*Bradford.*—Early in the year it was noted that this charge purposed to do business in a business-like manner. A recent visit of the presiding elder revealed the gratifying fact that the effort was being crowned with success. Enough money is being contributed weekly to amply provide for all needs. Much credit is due to the finance committee, and more credit is due to the supporters of Methodism in Bradford for being willing to loyally second the efforts of the committee. More will not be required of the people, and the process will be less painful. Why will not more of our churches do the same thing? A charge was visited a few weeks ago where the pastor is paid \$600 and house; and the record shows they always meet their bills—if you give them time. The year was nearly half gone, and the last \$20 on last year had just been paid, and this year showed that only about \$100 had been collected and paid in to the pastor. Unless this man or his wife has a bank account, he is of necessity running bills and humiliating himself, and doing the church no good in the eyes of the country merchant and the select company who gather about his store and discuss affairs of state. Bradford is prospering in other ways. The growth since Pastor Webb went there has been steady, and promises to continue.

*West Fairlee and Copperfield.*—Pastor Estabrook has been diligently at work this summer in the interests of this people. Results begin to show. An increase in attendance at the services is noticeable. The community has already come to believe in the people who live in the parsonage, and the church is taking new courage. Plans are being carried out for Methodism to gain possession of the church building which we have used, but never owned. Repairs have already begun on the roof. A new furnace will be put in, and other repairs made later.

*Thetford Centre and North Thetford.*—This is a charge that thinks it does well to hold its own. No industries in the place keep the young people. Some of the older supporters have moved away, yet the pastor is hopeful and labors on.

*Brownsville.*—By special invitation the elder attended the annual Old Folks' day at our church here. The house was tastefully decorated with autumn leaves. Special effort was made to have as many as possible of the older members present. The service was arranged especially for them. There was no choir, and the organ was not used. A tuning-fork was in evidence, and the old hymns were sung with the spirit and with the understanding also. One of the oldest members read the Psalm, the presiding elder preached, and the service was fittingly closed with the communion. Those for whom the service was arranged seemed especially pleased, and all appreciated the efforts of the pastor to remember those who are all too easily forgotten.

*Bethel Lympus.*—Miss Elsie Wood, daughter of Rev. T. B. Wood, one of our South American presiding elders, has been resting in this place. She is reported as having given a most helpful

missionary address in our church on a recent Sunday evening. A large congregation was present. Our pastors do well to utilize such talent whenever they can.

*Quechee.*—Since Sept. 7, Miss Harriette Knapp has had charge of our work here. Our services still continue to be unusually well attended. A Junior League of nine members has been organized. One backslider has been recently reclaimed, and the people are willing to help. Some of the pastors will need to look to their laurels lest they be carried off by this modest and consecrated worker placed in a most difficult field.

*Brattleboro.*—This church has enthusiastically made arrangements for installing a new \$1,200 Estey pipe organ. Three-fourths of the cost is reported as raised, and the balance will be forthcoming. Reports from this charge are most encouraging. Conversions and additions to the church and a spirit of prayer prevail. The pastor has organized a band of young people to go with him and assist in work in the out-districts. They are helpful and are being helped.

*Randolph Centre.*—Four young people have been baptized and received on probation by Pastor Moody.

*Williamsville and East Dover.*—The presiding elder and Pastor Burdick have been holding a four days' meeting at East Dover. Considerable interest has been manifest, the congregations increasing in size and interest each evening. Some expressed a desire to begin the Christian life. This occasion seemed in some ways more like the old-time quarterly meeting than is the case usually. The repairs on the church at Williamsville have been completed with exception of the work on the spire. The foundations have been overhauled, the walls frescoed, and a new carpet laid for the audience-room. The funds have nearly all been provided. Some repairs on the roof and interior of the house at East Dover are now contemplated. Pastor Burdick has been hard at work since Conference on these extra undertakings, but has not allowed regular work to suffer. He already has a strong hold on the people of both parts of this charge.

*Windsor and Ascutneyville.*—Seven have been received into the church at Ascutneyville and four at Windsor by Pastor Douglass.

*Jacksonville.*—Pastor Dunn and his committees have been at work, and repairs have been commenced on the church. The roof has been shingled, new chimneys are to be put up, and the walls and ceiling decorated. Later it is proposed to finish off a room for social meetings. The people seem willing to work, and this field, once deserted, begins to take on new life.

W. M. N.

## NEW HAMPSHIRE CONFERENCE

### Dover District

*Sandown.*—Rev. W. P. Odell, D. D., presented the church with some singing books, which are greatly appreciated. The Sunday-school is in a prosperous condition. Rev. S. E. Quimby has been helping the pastor in revival meetings.

*Epping.*—The various departments of church work are doing well. Plans are being made for an aggressive movement in revival lines. Rev. E. N. Jarrett is heartily supported by his people.

*Portsmouth.*—The meetings on Sunday evenings are largely attended. The Epworth League, with the co-operation of the pastor and adult members, aims to make them emphatically evangelistic. May many souls be won to Christ!

*Greenland.*—Rev. A. E. Draper is patiently laboring to build up the Master's kingdom, and is confident that his work in the Lord cannot be in vain. A visit with Dr. J. A. M. Chapman is an inspiration to pastor or presiding elder. Such a man in any church is a benediction.

*North Wakefield.*—The little chapel has been greatly improved in the interior through the gifts and labors of devoted friends. The spiritual house is well kept, also, for God is with them.

*East Wolfboro.*—Services are being held in the school-house while repairs are being made on the church. God wants a revival here, and Rev. Dana Cotton believes that it will come.

May the glory of the former days be more than realized!

*Dover.*—The Strafford County Sunday-school Convention was held in this church, Oct. 2, Dr.

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Famous Doctor-Scientist that Cures  
Every Known Ailment

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DR. JAMES WILLIAM KIDD.

elixir of life; that he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures than he is daily effecting seems to bear him out very strongly. His theory which he advances is one of reason and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to any one who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as if by magic. Headaches, backache, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of and the sure remedy for it will be sent you free by return mail.



G. E. Hall presiding. Addresses were made by Rev. G. W. Farmer and Rev. Mr. Blake, of Rochester, Rev. Dr. Merritt, of Somersworth, and Rev. Mr. Churchill, of Dover, Rev. Geo. E. Reed, of Concord, gave the address in the evening.

Sunday, Oct. 6, Rev. E. S. Tasker received 5 members by letter and 15 from probation, and 2 adults and 3 children were baptized.

EMERSON.

#### Manchester District

**League Convention.** — Having seen nothing from the Conference secretary in regard to the Epworth League convention at Nashua, I will state that, all things considered, it was a good convention and a time of profit. The program was broken up somewhat, as it came at the time for the memorial services for our lamented President. A service was held by the convention that afternoon, and then in the evening Dr. Taylor pronounced a eulogy on President McKinley which is rarely ever equaled. The papers and speeches were all good, and the president of the convention presided with credit to himself and to the delight of all present. The young people of Main St. Church, Nashua, know how to entertain an Epworth League convention. Every Epworth League ought to be a power in the church where it exists. It should be the right arm of the pastor, and active in all good work. May this be true of all our Leagues this fall and winter!

**Hillsboro Bridge.** — Special services are being held with excellent results, and the interest increases. The pastor, Rev. C. Brown, has been assisted by some ministerial brethren of the Conference. Now is the time for this kind of work.

**East Deering.** — Rev. Kimball K. Clark is earnestly at work, and is seeing fruits of his efforts. There has been quite a little increase in the Sunday-school and congregation the past quarter. Mr. Clark continues to supply at Deering Centre, and now is teaching a term of school. In the meantime he has called on all his people several times, besides cultivating a garden this summer which the members of his church say "beats the record." Mr. Clark preached at the special services at Hillsboro and expects to preach again.

**Milford.** — Oct. 6, one person was baptized and received into the church. The Epworth League of this church held a banquet, Thursday evening, Sept. 23, when the members, together with visiting Leagues, enjoyed a bountiful repast. The vestry was given a homelike appearance by the use of pictures, rugs, and portieres. The tables were arranged in the form of a Maltese cross; the decorations were in the Epworth League colors. Suspended from the ceiling to each table were streamers of red and white enclosing a beautiful palm and a red electric light. At each plate was placed a card with a pink and a red and white Maltese cross with name and date thereon. After the menu a number of toasts were rendered. The affair was very enjoyable, and was under the direction of the president, Mrs. I. B. Miller, assisted by the officers of the cabinet.

The Wednesday following there was a unique and interesting gathering, in the vestry, of seventeen members of the Methodist and Baptist Cradle Roll for a reception to their mothers and friends. Mrs. C. A. Baker, superintendent of the Methodist Cradle Roll, conceived and carried through the reception with admirable tact and skill. A social hour was enjoyably spent together. A very pretty little souvenir of the occasion was given to each one in attendance. The Ladies' Aid the same afternoon held a sale of canned fruits, home-made food, and fancy articles, and in the evening gave an entertainment. The Epworth League is to hold a harvest festival the last of the month. The fruit, vegetables, etc., are to be a free-will offering, and the result will go towards the church debt. The pastor, Rev. I. B. Miller, is planning to have an evangelist the last of October.

**Contooscook.** — Reports at the quarterly conference were pleasing, and finances are in excellent condition. Since the last visit of the presiding elder the Epworth League has placed a new organ in the vestry. This church, like many others, much needs a revival of pure and undefiled religion. The pastor, Rev. J. G. Cairns, is planning for special services. We hope the shower may come then, if not before.

**Webster.** — Stained-glass windows have recently been placed in this church, one of which is a memorial by Mrs. Anderson for her father, Commodore Perkins. This window is very pretty in design and adds much to the beauty of the church. Rev. H. C. Sawyer, the pastor, is faithful in his work.

#### N. E. SOUTHERN CONFERENCE

##### New Bedford District

**Fall River, First Church.** — On Oct. 6, 2 were baptized and 6 received into full membership. Mr. John R. McConiac, for eleven years connected with rescue work in Montreal, has been called to the superintendency of the Fall River Rescue Mission. He has united with First Church. Rev. W. I. Ward is pastor.

**Fall River, Quarry Street.** — Eight were received in full, Sept. 1. Two children have been baptized. The Young Men's Club is furnishing a very attractive program every two weeks. Mr. Henry Keetley is president. Rev. E. F. Studley is the energetic pastor.

**Epworth League Convention.** — The twelfth annual convention of the New Bedford District Epworth League was held in First Church, Fall River, Wednesday, Oct. 9. Mr. Wm. S. Davis, of Fall River, district president, presided. The reports at the business session showed a total membership, as far as reported, of 2,061 members in the Senior, and 673 in the Junior League. There are 53 Senior and 18 Junior Leagues on the district. The largest membership is in First Church, Taunton, which enrolls 176. The largest

Junior League is in First Church, Fall River, with a membership of 80. Two sub-district conventions have been held during the year — one at Fall River and one at Myricks. The "open parliament" was conducted by Dr. Benton, and the three following topics drew out some debate and much valuable suggestion: "The Responsibility of the Local Chapter for the Success of its Junior Work;" "How may the District League be made Most Helpful to the Local Chapters?" "How may our Leagues Become More Effective in Soul-Winning?"

The first part of the afternoon was given to addresses. Rev. C. H. Taylor, of Coluit, gave a very helpful talk on "The Epworth League as an Evangelistic Agency." Rev. C. A. Littlefield, of Chelsea, gave one of his characteristic addresses on "The Kind of Young Folks We Ought to Be." A school of methods, embracing the Spiritual, Mercy and Help, Literary, and Social departments, occupied the remainder of the afternoon.

In the interim between the close of the afternoon session and supper, excursions were planned. Leaguers visited the Deaconess Home, Boys' Club, State Armory, Public Library, High School, and steamer "Priscilla."

There were two addresses at the evening service — the first by Mr. R. S. Douglass, of Auburndale, on "Practical Christian Service." Mr. Douglass' voice has often been heard on New Bedford District, and he is always listened to with profit. His deep personal interest in the subject added to the strength of his remarks. Rev. George S. Butters, who has addressed district and sub-district conventions

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on New Bedford District perhaps more times than any one man and is still sought after, delivered the address of the evening in his usual whole-souled, inspiring manner—"The Kind of Young People we Ought to Keep;" and the speaker did better than his subject called for, and told us how to keep them.

The treasurer reported expenses of \$68.30 for the year, paid, with a balance in the treasury of \$5.67.

The newly elected officers are: President, Mr. Charles Mitchell, of New Bedford; vice-presidents, Herbert L. Chipman, Sandwich, Mrs. Minnie Kelly, South Yarmouth, Prof. Maurice Dunham, Edgartown; E. S. Young, Taunton; recording secretary, Mrs. J. W. Annas, Acushnet; corresponding secretary, Miss Alice L. Sampson, Fall River; supt. of Junior work, Mrs. Eva C. Fields, Fall River. It was a well-attended and helpful convention. The First Church League was a bounteous host. The retiring officers deserve the thanks of the district for their faithful services. The music, both by soloists and the union choir, was highly appreciated. L. S.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—Wesleyan Hall was packed on Monday to listen to the lecture of Mr. Leon H. Vincent upon "Kings of the Pulpit in Colonial Times." The lecture was of unusual interest, informational, discriminating, sparkling, and thoroughly enjoyable. Dr. W. T. Perrin introduced resolutions, which were unanimously passed, approving the action of President Roosevelt in inviting Booker T. Washington to dine at the White House. Bishop McCabe, who was present, was invited to speak, and was received with hearty applause. The Bishop has aged since last seen, but he spoke interestingly of his recent visits to Mexico, South America, and Italy. Rev. A. P. Sharp read a tender and discriminating memoir of the late Dr. William McDonald.

### Boston District

**St. John's, South Boston.**—A splendid reception was given the new pastor, Rev. George Skene, D. D., on Thursday evening, Oct. 17. The vestry was beautifully decorated with cut flowers, potted plants, exquisite bits of furniture, and other parlor ornaments from the nicest homes. Small tables were scattered about the room, from which delicate refreshments were served by the young ladies of the church. A striking feature of the occasion was the host of young people present. Mr. A. M. Williams presided, and gracefully introduced Rev. Mr. Dinsmore of Phillips Congregational Church, Dr. C. E. Miles, a former parishioner of the new pastor, and others, who made felicitous addresses of welcome and congratulation. In behalf of the fifty members of the Ladies' Social Circle, Miss Carrie Johnson presented Mrs. Skene with a bouquet of fifty beautiful carnations. The pastorate is opening very happily.

**St. Mark's, Brookline.**—By the invitation of the pastor, Rev. Dillon Bronson, a command of the Salvation Army held services in St. Mark's Church on Sunday evening. The pastor, in introducing a dozen men and women under the lead of Lieut. Col. Evans, who occupied seats within the chancel, expressed sympathetic and fraternal recognition of the good work which is being done under this organization. The devotions of these sincere and earnest people made a strong and favorable impression.

**Highlandville.**—This church has recently observed the twenty-fifth anniversary of the erection of its beautiful edifice. Sunday morning Prof. Rishell preached an inspiring sermon to a large audience. In the evening the pastor, Rev. Garrett Beekman, delivered an appropriate and helpful address. On the following Wednesday about two hundred sat down to a sumptuous banquet. After-dinner addresses were delivered by Presiding Elders Perrin and Mansfield, Rev. G. R. Bent, who was pastor when the church was built, Rev. John Peterson, Rev. J. H. Thompson, and Rev. J. P. West.



Mr. William Carter, one of the leading laymen, also spoke. The society is having prosperity.

### Cambridge District

**Newton.**—Dr. John W. Butler preached, Sunday morning, Oct. 13, in this church. At the close of the service one of the official members offered to give \$100 toward a new church in Mexico City.

### Lynn District

**Saugus.**—Presiding Elder Thorndike was present Tuesday evening, Oct. 8, and complimented the church on its financial condition. The report of the Sunday-school superintendent showed the attendance to be larger than at any time in the history of the school. Rally Day was observed Oct. 13, with a collection of \$4.35 for the Sunday School Union.

**Linden Church, Malden.**—Rev. Thomas N. Ewing, who has been released from this church, has accepted an appointment in the Rock River Conference, and Dr. Thorndike has appointed Rev. C. T. Murdock as a supply.

**First Church, Lynn.**—During the summer months this church has been newly frescoed, electric lights put into the auditorium, all the woodwork redressed, and the organ taken down, cleansed and repaired. It was reopened for worship on a recent Sunday. Dr. S. F. Upham preached the sermon in the morning, and in the afternoon a union service was held with all the Methodist pastors of Lynn. Addresses were made by Revs. C. E. Davis, N. T. Whitaker, F. C. Haddock, E. T. Curnick, E. R. Thorndike, V. A. Cooper, A. B. Kendig, S. F. Upham, and a short address of welcome by the pastor, Rev. Dr. R. L. Greene. Special topics had been previously assigned to each speaker—live subjects taken from real church work—and the addresses were models of conciseness and valuable matter. Each speaker was limited to twelve minutes, and not one exceeded the limit. Old hymns were sung by a "union of choirs" under the leadership of Prof. James E. Aborn, and the large congregation. It was a unique service, and will live in the history of this great church. In the evening a "memorial service" was held in honor of the fallen President. The G. A. R. Post of the city attended in a body. After a short talk to "The Boys" by Dr. Greene, Dr. Upham made one of his most eloquent addresses on the "Life of William McKinley." Many people were turned away from the church unable to gain admission at the evening service. Thus closed a day that will long be remembered by this church so rich in church history. Dr. Greene, by his eloquent preaching and his helpful interest in all good things, is making a deep impression upon the entire city. W.

### Springfield District

**Holyoke, Appleton St.**—The faithful pastor of this church, Rev. H. L. Wriston, devoted two entire days to the interests of ZION'S HERALD, securing, as the result, 60 new subscribers.

**Springfield, Trinity.**—On Oct. 6, 8 persons were received by letter, 7 from probation and 1 on probation, making 16 in all. Six others have been received since Conference, making a total of 22 not previously reported. The revival services, which are to continue during the month of October, opened most favorably on Sunday, Oct. 13. The house was well filled both morning and evening. Rev. Dr. R. S. Pardington, Conference evangelist of the New York East Conference, and at present president of the New York Preachers' Meeting, preached at both services. At the morning service his theme was, "The Need of the Age," his text being Amos 6:6: "That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." He said the need of the age is a widespread revival of religious interest. The church is inactive; it is not as fruitful as it might be. He cited, as the causes for this indifference, worldliness, doubt and restlessness. The church is not responsive to the Spirit of God. A wide-spread revival of religion would purify our politics, rectify wrongs between capital and labor, and put the world right. In the evening he spoke on Elijah's God. At the close three young men sought Christ. Dr. Pardington is not sensational; he scarcely uses an anecdote; but preaches a strongly built Gospel sermon with the eloquence of soul earnestness. Rev. Alfred C. Skinner, the pastor, is confident of good results from these services.

**Wesley.**—The services of the first Sunday after the dedication were noteworthy. In the morning the pastor, Dr. Charles F. Rice, preached from Ex. 14:15: "Speak unto the children of Israel that they go forward." This text was uniquely appropriate, owing to the fact that, twenty-two months ago, on the Sunday following the Friday night on which the first meeting was held which looked toward the union of the State Street and St. Luke's societies, both he and Dr. Seaman went before their people and preached from this text, at that time urging them to go forward in the matter of union and building. And now it is with peculiar pleasure that, using the same text, both pastor and people can take a retrospective view and see difficulties overcome and obstacles removed, and their ambitions realized in a magnificent building and a united and aggressive society. Rally Day was observed in the Sunday-school. The attendance was 328. The exercises consisted of addresses by the following persons: Dr. Andrews, superintendent of the school; Mrs. Susie H. Bliss, Dr. Rice's assistant; Mr. C. B. Ellis, assistant superintendent; Mrs. James F. Williams, and the pastor. Special music was furnished for the occasion. At the evening service the Lord's Supper was celebrated, 215 persons partaking of the elements. By letter 31 persons joined the church, and one was baptized. Of these persons uniting by letter 28 were from out of town. The attendance at both the morning and evening services was over 400.

**Merrick.**—A quickening of the spiritual life of this church is manifest. On Sunday evening, Oct. 6, Mr. Fred B. Smith, of Chicago, one of the executive committee of the International Young Men's Christian Association, was present and conducted a union meeting. The power of God came upon the people, and over twenty started in the Christian life. Mrs. F. M. Estes, wife of the pastor, is conducting the Junior League, some of whom are seeking Christ. The attendance at the League meeting often exceeds forty.

**Orange.**—A correspondent from this church sends the following encouraging report: "The Methodist Episcopal Church in Orange is alive. October 6 was observed as Rally Day. The pastor preached to the children at the morning service, and the exercises at the Sunday-school hour were appropriate to the occasion. The attendance numbered 188. The school is prospering under the superintendence of Mr. A. W. Chase. Within two weeks the power of God has been manifest in the conversion of twelve or more of our young people, and there are others to follow. We have formed a praying band of our young men who have recently been converted, for aggressive Christian work. Our prayer and class-meetings have doubled in attendance, and we are having conversions in nearly all our meetings." A "silver social" was recently held, attended by a large number of the members of the church and Sunday-school. A. W. Chase, Bernice Overing and Willie Richards received silver badges for being present 91 consecutive sessions of the Sunday-school. Elsie Coolidge and John Richards were given similar favors for not missing 39 Sundays. A pleasing program, consisting of solos, duets, readings, and cornet solos, followed, with appropriate remarks by the pastor, Rev. James Sutherland, and Mrs. W. D. Curtis. F. M. E.

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## Boston Methodist Social Union

The Methodist Social Union met Monday evening at the Revere House. A pleasant half-hour was spent in the parlors, after which the places around the tables were occupied, and Rev. George Sheene, D. D., asked grace. After the dinner the brethren present joined in a hymn, and prayer was offered by Rev. R. L. Greene, D. D. The secretary's report was read and approved.

The Outlook was read by Charles R. Magee, who gave excellent notes on the Ecumenical Conference from a layman's standpoint.

Rev. E. J. Helms, introduced by President Rand as a man who had made a study of a subject and therefore had a message, made an abiding impression upon all in speaking upon "Practical Christian Work at Home." He said, in part: Nine churches have been helped into existence by the Boston City Missionary and Church Extension Society, besides four others working among our foreign population. One great result of our mission work is the Italian church in Boston, which is the parent of similar work in several American cities, and three Methodist Episcopal churches in Italy. Hundreds have here been converted. Among the activities of Morgan Chapel are the Day Nursery, the Kindergarten, the Employment and Information Bureau, a Co-operative Industrial Work. These go on every week day. Evening work includes music classes on Monday, Methodist class-meetings on Tuesday, Temperance Reform Guild on Wednesday, an old-fashioned Methodist prayer-meeting on Thursday, a social on Friday. On Saturday morning we carry on our Industrial School which has enabled us to reach Jews and Roman Catholics and all denominations. Saturday evening we have a concert, followed by a red-hot temperance meeting until the saloons close. We now hold meetings out of doors. I want to make a few words of prophecy. The time is coming when ministers will be consecrated enough to give up a good church and build up a cosmopolitan church in the North End. He believed unconquerable circumstances will soon force Bromfield St. Church into such work; tear up the People's Church and thrust it out toward Huntington and Massachusetts Avenues; compel Tremont St. Church to get out of its shell and meet the conditions in that neighborhood; and Temple St. Church has got to do something to meet the conditions in this great West End. Some noble men will soon provide for us other phases of benevolent work in co-operation with Morgan Chapel. Our loan bureau will grow to be a help. An insurance branch may be added, and the brotherhood of Morgan Chapel will help to purify the politics of that section of the city. We may introduce some amusements in Morgan Chapel to counteract the effect of the theatres.

Rev. W. F. Oldham, D. D., assistant secretary of the Missionary Society, spoke with characteristic freshness and vigor upon "America's Work in Worldwide Evangelization." We are undergoing a change which affects local problems and those of worldwide interest. It is more necessary to see the goodness in each individual. Somewhere in each man is a spot where the eternal light and eternal hunger are trying to express themselves. So we want to find the good that is in the religion of other nations. Added to this we want the sympathy that causes this good to develop and grow. No race has so much of insight and sympathy as the American. The three leading races for work in foreign fields are the German, English, and American; and the American succeeds best because of these two qualities of insight and sympathy. The late trouble in China illustrates this. China could not trust Germany, Russia, Japan, France, or Great Britain, but America was the one China could trust. He called attention to this because where God gives great

endowment, He gives with it great responsibility. This people are commissioned to be of great power in the service of the world. Methodism has a remarkable grip on this American civilization. Therefore on you comes the responsibility of leading this nation into the advance of the world's progress. Foreign missions for which I plead include the great questions which affect the world-problems, and I beseech you to quicken your stride to keep pace with His purposes for you.

The benediction was pronounced by Rev. F. J. McConnell, and thus closed an unusually fertile, suggestive and inspirational meeting of the Social Union.

## CHURCH REGISTER

### HERALD CALENDAR

Lewiston Dist. Min. Asso. at Lisbon Falls, Oct. 28-30

### POST OFFICE ADDRESS

Rev. George W. Barber, Bolster's Mills, Me.

### BOSTON METHODIST PREACHERS' MEETING.

— Next Monday Hon. James J. Myers, Speaker of the Massachusetts House of Representatives, will deliver an address upon "The Workings of the Legislature." The general public are invited to be present.

W. H. M. S. — Reduced rate returning from convention in New York city from Nov. 6 to Nov. 13 has been secured on condition that a certificate is procured on purchase of ticket, and said certificate submitted to special agent in New York, Nov. 9, provided 100 persons hold certificates. Certificates will not be issued earlier than Nov. 2, nor later than Nov. 9. S. W. FLOYD.

W. F. M. S. — Miss Elsie Wood, of Peru, South America, is available for missionary meetings during November and till Dec. 10. Also Miss Gertrude Gilman, of Peking, China, for the fall and winter. Apply to Itinerary Committee, Room 29, 36 Bromfield St.

SPECIAL MEMORIAL ORATION AT PEOPLE'S TEMPLE. — "The Life, Career and Death of President McKinley" will be presented at People's Temple, Boston, by Frank R. Roberson, the noted stereopticon lecturer, on the evening of Oct. 30. Mr. Roberson will use 150 graphic views to illustrate his subject. Admission tickets, 25 cents; reserved seats, 35 cents, secured at any time at People's Temple. This will be a unique, timely, and strictly first-class affair, deserving large patronage. Proceeds go for the benefit of People's Temple.

MONDAY HOLINESS MEETING. — A pentecostal meeting, interdenominational in character, will be held each Monday, beginning Nov. 4, in the Bromfield St. vestry, at 2 p. m. Let this be a general rally in the interest of spiritual religion.

C. J. FOWLER, C. H. STACKPOLE, GEO. A. NIES, GEO. H. CHENEY, E. T. CURNICK, W. M. CRAWFORD, E. L. MILLS, and others.

### DEDICATION OF UPHAM MEMORIAL CHURCH.

— The dedication of Upham Memorial Church, Wachuset and Patten Sts., Forest Hills, will occur Sunday, Oct. 27. The sermon in the morning will be given by Rev. D. W. Couch, D. D.; in the afternoon, at 3, by Rev. S. F. Upham, D. D., followed by dedication; in the evening by Presiding Elder Willard T. Perrin. On Monday, Oct. 23, at 7.30 p. m., there will be an Epworth League Convocation of the chapters of greater Boston, with address by Rev. Edward M. Taylor, D. D.

W. F. M. S. — The district meeting of the Augusta District W. F. M. S. will be held with the Gardiner Church, Friday, Oct. 25. Sessions at 10.30 and 2. A good program will be provided. Miss Gertrude Gilman, of China, will give an address in the afternoon. It is hoped that every auxiliary will be represented. Basket lunch. F. B. ROGERS, Rec. Sec.

A WEEK OF DEDICATION. — The Methodist Episcopal Church at Hubbardston, after extensive repairs at a cost of more than \$2,000, is to be reopened Sunday, Oct. 27. Rev. Dr. Mansfield will preach the dedication sermon. Monday evening following will be spent in a social way. Reports will be read, short speeches made, and refreshments served. During the rest of the week and possibly the following, there will be a preaching service each evening with the exception of Saturday. All former pastors and old friends of the church out of town are especially invited to these meetings. H. G. BUTLER, Pastor.

SOCIAL SERVICE CONFERENCE. — A Social Service Conference will be held at Berkeley Temple, Oct. 29-31, conducted by Rev. George L. McNutt; Tuesday, Oct. 29, 2.30 p. m., "Why Pews are Empty;" 7.45 p. m., "Society in Pawn." Wednesday, Oct. 30, 2.30 p. m., "The Curse of Charity;" 7.45 p. m., "Why Workingmen Drink." Thursday, Oct. 31, 2.30 p. m., "Uncommon Sinners;" 7.45 p. m., "America's One Danger." Preachers of all denominations are invited to

participate in this Conference and to question Mr. McNutt upon all matters under consideration.

After the grip, pneumonia or typhoid fever, take Hood's Sarsaparilla — it restores health and strength.

EAST MAINE CONFERENCE ITINERANTS' INSTITUTE. — Let the officers, examiners and students who are to attend the mid-year meeting of the Institute notify me before Nov. 4, as plans for entertainment will then be closed, and any change will be very inconvenient. M. S. HILL.

Hampden, Me.

A CALL FOR PERIODICALS AND BOOKS. — There are many of our pastors in the missionary fields, at the South and West, who need religious and good literature for themselves and those under their charge, and who cannot afford to subscribe for any periodical. To furnish good reading in such cases is the aim of the Religious Periodical Bureau, conducted by the New England Conference Society of the W. H. M. S. The secretary earnestly solicits aid for this work.

Papers and magazines may be sent regularly after reading, or in bulk. Our church weeklies and the *Youth's Companion* are of inestimable value distributed in this way, and any good literature will be of great benefit. Addresses and information may be obtained by addressing Headquarters W. H. M. S. of New England Conference, Room 40, 36 Bromfield St., Boston.

W. F. M. S. — Framingham District will hold its autumn meeting, Oct. 31, at Cochituate Church. Sessions at 10 a. m. and 2 p. m. A meeting of unusual interest is expected. Mrs. A. A. KNIGHTS, Sec.

W. F. M. S. — There will be a meeting of Manchester District Woman's Foreign Missionary Society at Keene, Wednesday, Oct. 30. Practical discussions, aids in children's work, a Chinese social, and an evening address by Miss Clara M. Cushman will be special features of the meeting. Each auxiliary is urged to send one or more delegates. Names for entertainment should be sent to Mrs. E. W. Perkins, 56 Howard St. Mrs. W. H. NELSON, Sec.

## Marriages

BOWDEN — GRINDLE — In Searsport, Me., Sept. 8, by Rev. H. W. Norton, George H. Bowden and Ida M. Grindle, both of Penobscot, Me.

PARTRIDGE — BERRY — In Searsport, Me., Sept. 8, by Rev. H. W. Norton, Ernest A. Partridge and Violet B. Berry, both of Stockton Springs, Me.

NICKERSON — MATTHEWS — In Searsport, Me., Sept. 10, by Rev. H. W. Norton, Ernest K. Nickerson, of Belgrade, Me., and Martha J. Matthews, of Searsport.

ARRINGTON — WHITCOMB — At the residence of the bride's parents, Mr. and Mrs. O. A. Whitcomb, Swampscott, Mass., Sept. 10, by Rev. Charles W. Walker, assisted by Rev. Luther Freeman, of Portland, Me., cousin of the bride, Thomas Bailey Arrington, of Marblehead, and Nellie May Whitcomb, of Swampscott.

FLAG FESTIVAL AND MCKINLEY DRILL. — An entertainment for Aid Societies and Junior Leagues. Very successful. Send for it to Mrs. Mary B. Ingham, 203 Franklin Ave., Cleveland, Ohio. Price, 25 cents.

NOTICE. — To anybody interested in the growth of our educational work in the South among our brethren in white: The work of Malleu Seminary at Kinsey, Ala., is such that another teacher is needed. Mrs. Hamlen, who toils with and for the good of all our students and villagers, is not a salaried member of our faculty, but is given the privilege of getting what she can in her department; yet she has never received, in any year, enough to pay her fare to and from our Southern home. She has now assumed the responsibility of raising the salary of our new teacher. If any one wants to aid her in this endeavor, they can address her at Cottage City, Mass., or at Kinsey, Ala.

GEORGE M. HAMLEN, President.

## The King of Washing Powders

It is an old saying, and one well worthy of every one's attention, that "Cleanliness is next to godliness." A number of years ago a washing powder was put upon the market with a view to making cleanliness more easily attainable than it then was. This powder was called Pyle's Pearlina. It is the pioneer of all washing powders, and now, although it has many imitators, there is not one of them that can come within speaking distance of it. — *The Brooklyn, N. Y. Times.*

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## W. F. M. S.

## Thirty-second Anniversary New England Branch

MRS. ANNIE WESLEY PHINNEY.

Our destination for 1901 was Portland, the "Forest City" of the East. Longfellow has beautifully described his birthplace as nestling in calm majesty on the edge of the "tranquil bay." On arrival, there was the feeling that we had come

"Where on the Aegean shore  
A city stands, built nobly."

The meeting was held in the Chestnut St. Methodist Episcopal Church, Oct. 9-11. Soon after arrival the ladies gathered for the regular meeting of the executive board, and a little later in the day came the meeting of Branch, Conference and District secretaries.

On Thursday morning the actual business of the meeting began, the opening devotional service being conducted by Rev. Luther Freeman, pastor of the church. After the usual preliminary matters, the president, Mrs. Jesse Wagner, called for the annual report of the corresponding secretary, Mrs. L. A. Alderman, which was read by Miss Grace G. Smith, of Woburn, the recording secretary. The reports of the home secretary, secretary of young people's work, and secretary of children's work, were presented and listened to with pleasure and profit. These faithful workers should command our loyal support.

The annual report of the treasurer, Miss Mary E. Holt, always awaited with so much anxiety, because by it we get at the real root of the matter concerning the work of the past year, and receive a pretty clear idea of what we may hope to do for the next, was read, and a feeling of gratitude sprang from the hearts of all for what had been accomplished, and unfolded into a deep desire to do greater things in the future. It was unanimously voted to appropriate the sum of \$34,000 for foreign work, and \$2,000 for the contingent fund for the new year.

The ballot taken for the Branch officers for 1902 resulted in the election of the same board as one year ago: President, Mrs. Sarah Flint Wagner; first vice-president, Miss Louise Manning Hodgkins; corresponding secretary, Mrs. Lucy A. Alderman; recording secretary, Mrs. Annie Wesley Phinney; treasurer, Miss Mary E. Holt; home secretary, Miss Clementina Butler; secretary of young woman's work, Mrs. Sarah L. Nutter; secretary of children's work, Mrs. Lucie F. Harrison.

The subject of "Our Literature" was ably represented at each session. A vast amount of missionary information is at hand, and there seems to be no excuse for ignorance along this line these days. The editor of the *Woman's Missionary Friend* has just published "Via Christi: An Introduction to the Study of Missions," which is highly recommended and promises to be of great help in the work.

The children's hour, always so helpfully conducted by Mrs. Harrison, was also contributed to by Miss Gertrude Gilman, of Pekin, China, and Miss Elsie Wood, of Peru, South America. For the presence of these two women from exciting and exacting fields, the convention was deeply grateful.

On Thursday evening came the anniversary exercises. Dr. E. O. Thayer, presiding elder of Portland District, read the Scriptures and led in prayer. Mrs. C. M. Jewell and Miss Gertrude Gilman, of Pekin, China, and Dr. J. W. Butler, of Mexico, were the speakers. With the aid of a diagram on the blackboard Mrs. Jewell gave the audience a clear idea of the topography of the city of Pekin at the time of the siege, and portrayed in a graphic manner her escape from the fury and bloodshed of that perilous time. She spoke with confidence that the work in Pekin

and all North China was only suspended, and would be resumed as soon as the opportunity comes. Dr. Butler expressed his pleasure in being present and having a chance to speak of the work in Mexico. A short resume of its history, special emphasis upon the importance of our doing much for the evangelization of our next-door neighbors, many of them still without a knowledge of Christ, and the description of a convention held recently in the city of Puebla for young people, at which there were 563 delegates, were among the many interesting things spoken of. The significant utterance of President Diaz recently is worthy our attention: "I see that by giving educated mothers to my country, I shall do more for it than by giving trained soldiers."

At this meeting fitting resolutions regarding the serious condition of Miss Ellen Stone were adopted and forwarded to the Woman's Board of Missions of our sister denomination.

On Friday afternoon a memorial service was held for those of our number who had been called away during the year. Mrs. Wm. Butler paid a fitting tribute to the memory of Miss Isabella Thoburn, while near friends spoke with tender sympathy of Miss H. M. Lindsay, Mrs. E. O. Fisk, and Mrs. F. H. Morgan.

A symposium by the district secretaries, conducted by Mrs. E. S. Ferry, of Hartford, Conn., was a helpful feature of the last afternoon. In answer to the question, "What was the best thing done on your district during the year?" suggestions of value were gleaned.

The report of the Twentieth Century Thank-offering committee was given by Miss Charlotte A. Richardson, and caused great rejoicing, as she announced that the \$18,800 apportioned to the New England Branch as their offering had been raised, the last four hundred dollars coming by happy coincidence from the Chestnut St. Church. The doxology was sung at the conclusion of the report.

The closing service of prayer and consecration, in charge of Mrs. C. S. Nutter, of St. Albans, Vt., was one long to be remembered by all who participated.

With gratitude in our hearts for the kindly offices of the Chestnut St. pastor and his wife and for the hospitality of the church and convention committee; with prayerful solicitude for the work of God among the churches and in our mission centres for the coming year, we turned homeward, carrying in our hearts the joy which comes from helping to consummate the plans to give increased influence and success in our foreign fields to the "modern apostolate of woman."

## W. H. M. S.

## Twentieth Convention N. E. Conference

MRS. JOHN GALBRAITH.

The twentieth annual convention of the New England Conference Woman's Home Missionary Society was held in Lynn Common Church, Lynn, Oct. 3 and 4, Mrs. Leonard, vice-president, presiding. A helpful and restful prayer service led by Mrs. Whitaker occupied the first half hour, after which came the reports of the district secretaries. The success of the year's work is largely due to the untiring efforts of these faithful secretaries in arranging for district meetings and keeping their auxiliaries posted in regard to new lines of work, thus sustaining the interest of the membership.

The address of Mrs. E. S. Hamlen, of Kinsey, Ala., was listened to with great interest. Her personal contact with the work in the Emeline S. Hamlen Home enabled her to present a graphic account of it to her hearers. Mrs. W. C. Perkins, secretary of Mothers' Jewels' work, reported growth in membership, and several new bands formed during the year. Miss Hodge, secretary of the religious periodical bureau, reported 72 papers sent regularly, literature sent to the soldiers in the Philippines, and an organ, school-books and singing-books sent South. Miss Tewksbury, mite-box secretary, reported \$86.50 collected in the boxes during the year.

Mrs. D. F. Barber, secretary of supplies, reported the good work of that department; \$3,719.15 worth of supplies had been sent West and South the past year. Mrs. Sanborn, secretary of *Woman's Home Missions* and *Children's Home Missions*, reported increase in the number of subscribers to both. Mrs. Whitaker, secretary of young people's work, gave an encouraging report. The young people are becoming

interested in all the departments of the society.

The report of Miss Hodge, who has charge of headquarters, Room 40, 36 Bromfield St., made a good showing. Since its establishment in April there have been 413 callers, 12 committee meetings held, and a large quantity of literature sent out.

Rev. Dr. R. L. Greene, pastor of the church, conducted the devotional exercises at the evening session, after which Miss Vella rendered a beautiful solo. Mrs. Anna Kent, secretary of Spanish work in New Mexico and Arizona, gave an interesting address on the work of that department.

Friday morning brought a large number of delegates and friends. Mr. Jacobs, the president, presided, Mrs. Baird conducting the devotional services, after which Mrs. R. L. Greene cordially welcomed the convention to the hospitality of the church. Mrs. L. W. Staples responded in fitting words. The delegates were then formally introduced by the president, after which the business of the convention was taken up and the annual reports of the officers were read. Mrs. Floyd, corresponding secretary, reported 67 auxiliaries, with a membership of 1,850 exclusive of Circles, Bands and Jewels, and gave a summary of the work of the Conference during the year. The treasurer, Miss Webster, had received \$11,731.13; \$3,916.44 of which was raised for the general work, and \$7,814.69 for the thank-offering, which will be applied to the new Medical Mission building. Miss M. W. Perry, chairman of Immigrant Home committee, gave the annual report of expenses and work of the Home. Mrs. Clark had met 65 steamers, provided 3,122 lodgings, served 14,455 meals, procured 41 situations, sent 98 girls to friends, helped 1,032 on the pier, distributed 2,961 tracts and papers, written 500 letters and postals, besides caring for the Sabbath-school and sewing school. Fifteen nationalities were represented in the 760 inmates of the Home.

Miss Cooke gave the report of Medical Mission. From Jan. 1 to Oct. 1, 216 clinics have been held, with 2,314 patients, beside 4,486 out-patients, making a total of 6,833 patients that have been cared for during that time. The mothers' meetings have been continued by Miss Nitti, and much good has been done the poor women who have attended them. Both Mrs. Clark and Miss

## Dangerous to Life

## Surgical Operations For Piles Dangerous and Unnecessary

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure to be a surgical operation.

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Cooke gave many interesting items of their work which appealed to the hearts of their hearers.

Mrs. A. M. Osgood conducted the devotional exercises in the afternoon, after which an address was given by Rev. A. D. Mayo, D. D., on "Education in Southern States Today."

Mrs. Jacobs was unanimously re-elected president for the ensuing year, with the same general officers, save that Mrs. Wayne Whipple was elected to the office of recording secretary. Mrs. Floyd and Mrs. Jacobs were elected delegates to the national convention which meets in New York in November, with Mrs. Baird and Miss Cooke as alternates.

After resolutions of thanks to all who had contributed to the success and pleasure of the convention, the delegates turned their faces homeward, inspired by their coming together to greater faith in the cause which God has placed upon them, and imbued with renewed zeal to carry it to a successful completion for the sake of suffering humanity and for His honor and glory.

### Deaconess Work in Summer

[Report by Miss J. S. Fisk to the Deaconess Board.]

The summer months have been very busy and happy ones. The family has been constantly changing because of the vacation season, but there has been a good working force on duty all the time, and we feel very thankful for what we have been able to accomplish. No one who has spent the season at mountain or seashore trying to keep cool, has had a fraction of the good times we have had in the hard work of the summer. There has come to us all a deepened sense of the need of such service as ours, and a greater joy and satisfaction in the work.

Fresh air work has engaged much of our time. Early in the season we began to send up and out appeals for means to carry on this work and for homes in the country for children, and God wonderfully answered our prayers and blessed our efforts. More than a hundred children have been sent out into the country, some for two weeks, others for a month. Thirty children were cared for in the homes of the good people of Barre, Vt., most of them for the entire month of August. Thirteen children and two deaconesses to care for them were boarded free of charge by Mr. Frank Harding, the father of one of our deaconesses, in his home at Prospect Ferry, Me. Others were taken by friends in different parts of our own State and in New Hampshire. It has meant much for these children to be taken into Christian homes and treated as members of the family. The blessing which it has been to them, morally as well as physically, cannot be measured. One little fellow, whose parents are ungodly as well as poor, refuses to eat his food since his return until he is permitted to ask God to bless it. We hope that in this and in other instances "a little child shall lead them" to better purer, living.

More than one thousand poor mothers and children have been taken out into the country for the day. The ladies of the Dorchester Church entertained and feasted about one hundred and fifty of our poor mothers and children in their beautiful park. The Epworth and Junior Leagues and King's Daughters of Auburndale, Medford, and Newton Upper Falls have also provided for picnic parties. Rev. Minot Deming gave a delightful day at Beaumont to a party of tired mothers. Our friend, Mrs. R. F. Kellogg, of Brookline, invited the deaconesses to bring twenty-five of their children to spend the day at her home, where they were bountifully provided for by the young ladies of St. Mark's Church. These outings have meant much to these tired mothers and little children. It has meant much work, too, for the deaconesses, for some of the children had to have a bath, and many of them supplied with suitable clothing from our supply closet, before they were ready for the picnic.

Fresh Air work is by no means all that we have done during the summer; 2,040 calls have been made; 27 children's meetings and 42 other evangelistic services conducted; and 64 ad-

resses given by the deaconesses in the interests of our work.

Our deaconess at the Italian Church has conducted a vacation school where from twenty-five to fifty little children have been kept off the hot, dirty streets for at least a part of the day and thus saved much moral and physical danger, and have been taught entertaining and helpful lessons.

Deaconesses have assisted at ten of the camp-meetings. From these meetings have come most encouraging reports of souls won to Christ. One blessed result of the summer work is a large class of earnest young women in our Training School preparing for special service. We thank God for this, "for the harvest truly is plenteous, but the laborers are few."

Our district nurses continue their blessed ministry to the suffering poor. Only God knows how many sick mothers and children have been nursed back to health, how many have had their last days made comfortable, and how many have been made acquainted with the Great Physician, through the influence of these deaconess nurses.

We are glad for what has been done, and we enter upon the work of the fall and winter with renewed zeal and courage, determined that if faithfulness and devotion can make it so, this shall be the best year we have known.

### Live Addresses on Social Questions

The life experiences of a minister and his family exploring the world of life and labor as common laborers, are embraced in these addresses:

"Why Pews are Empty."  
"The Dinner-Pail Man."  
"Why Workingmen Drink."  
"Food and Crime."  
"The Pathos of Progress."  
"The Social Significance of the Street and the Saloon."

"The Obligations of Culture."  
"The Evolution of Love."  
"Feeding a Workingman's Family."

These and other similar addresses will be given as desired in New England this fall.

Pastors and organizations desiring a Sunday service, lecture, or social service conference, can reach me at 237 Fourth Ave., New York City, care League for Social Service.

Nov. 9, 10, and 18-30 would be the most convenient time in and near Boston in the near future.

GEO. L. MCNUTT.

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## EPISCOPAL ADDRESS

*To the Ministers and Members of the Methodist Episcopal Church:*

"Grace be unto you and peace from God our Father and from the Lord Jesus Christ."

The Bishops at their semi-annual conference in Portland, Maine, carefully reviewed the work of the church and found occasion for profound gratitude to Almighty God. While the increase in membership was not so large as one could wish, it was evident from the gain of 51,000 that the note of doubt as to our future had nothing to warrant it. The church more than once has had a period of great success followed by a year or two of less rapid growth. In the year when losses were announced there was a gain of several thousand in full members. The loss was in members on trial. From this the church has not only recovered, but promises a great gain in numbers this year as she has certainly made a great gain in church and educational property.

The appeal of the Bishops to the church to consecrate afresh its wealth to the service of God and humanity has met with a noble response. Nearly thirteen millions of dollars have been laid upon God's altar under the inspiration of this twentieth-century call. Owing to peculiar circumstances in particular locations this work has been late in impulse and organization. We have, therefore, recommended that the time for twentieth-century efforts be extended six months. We are confident that within that time the twenty millions of dollars asked for the objects named in the call will be fully raised.

No one can measure the advantages to the kingdom of our Lord certain to come from the payment of debt and the development of our educational and benevolent work.

We especially rejoice that this movement has included renewed and successful evangelistic efforts. On this all other successes depend. The temple of God is built of living stones, "Jesus" Christ himself being the chief cornerstone. The best one to train and educate the converts is he who wins them. The joy of spiritual fatherhood is not adequately substituted by the joy of edification. The gracious Spirit which raises the penitent "from the death of sin unto the life of righteousness," never fails to give a more abundant life to him who in this is God's servant.

While we have never suggested any number as the goal of evangelistic effort in this first year of the twentieth century, we urge all our pastors to the most strenuous toil both in public gatherings and by private appeal. With the holy Paul, "We make mention of you in our prayers, that the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power." The church still knows this power. It is not a question of God's willingness, but of ours. A ministry careful of its own comfort cannot win in the sin-laden world. The Bishops are seeking to do that to which they exhort others. We have knelt together and have asked that we might "know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death." We seek all spiritual heights, all increments of power, all holy activities. We, with you, resist the retarding forces of age, care and secular attraction. We have asked that "God would count us worthy of this calling and fulfill all the good pleasure of His goodness and the work of faith with power." Daily we ask the same for you.

Happily the church is at peace—not the peace of death, but of loving unity in good works. The increasing acceptance of our doctrines by churches which once controverted them is a matter for great joy. It hastens unity. It quickens fraternity. It lessens rivalry. It excites emulation in good works. It unites Protestantism against ancient error. It heralds the day of the Lord.

The material progress of our church is astonishing. Everywhere our people are building and improving the churches, until it is certain that soon no Protestant church will possess more convenient, more worthy or nobler shrines. With this grow the size, comfort and beauty of our parsonages. Hospitals, deaconess homes, houses of rest and maintenance for old people, orphan asylums, multiply. We greatly rejoice in these proofs of Christian benevolence, as we do in the call and training of deaconesses ready for all holy labor.

We especially wish now to sound the call for immediate and further advance. The earth is

full of powers over which Christ must have dominion. Our own land teems with wealth certain to be misused in luxury and sin, unless its possession come under the rule of Jesus. Let us express our gratitude that we were not born heathen or slaves. We have a gospel of hope and salvation which can be preached to every man; ordinances which can be administered everywhere.

Where much is given, much will also be required. Christ, looking at a world hungry in every faculty and fibre, says to this church: "Give ye them to eat." We cannot, like our Lord, expand five loaves, nor two hundred pennyworth of bread to feed five thousand, but, like the disciples, we can carry God's ample supplies. As in the world of matter, so in the world of grace, the force is limitless. As the rude ages failed to find and use the forces of nature, so the church has ever failed to fully grasp and use the "all power" given unto our Lord. The sky is full of Pentecosts as it is full of light. They are yet to be given before the promise to pour out the Spirit upon all flesh is fulfilled. Our work for this accomplishment is twofold—to have an experience and be a witness. It was so of old. The modern John must say to Andrew: "Behold the Lamb of God;" Andrew of our time to Peter: "We have found the Messiah;" and the Peter of today must preach while the whole church prays. Where is the church that has done its utmost?

To do this work no genius nor ten talents is required, only a power to know and speak. Every disciple can know "we have found the Messiah;" the humblest gift can testify to the fact. We call upon all to seek this rich, persuasive, victorious experience of the things of God. This gave the laymen, after the death of Stephen, power to go "everywhere preaching the Word." This experience vitalizes the one talent as well as the ten.

Our church appoints fifteen thousand men to exclusive work for Christ every year, and accumulates fifteen thousand years of one man's work annually. Our three millions of members and probationers add their force and opportunity in the same limit of time. The Master keeps to the faithful His promise to be with us to the end of the world. When man co-works, God adds His strength.

While not neglecting the spiritual interests of the favored, let us be sure of preaching the Gospel to the poor. On them, as the majority, we must keep our hold. Their numbers, industry, economy, courage, sympathy, enthusiasm, unsophisticated by luxury, make them the chief forces of modern life. They create wealth, even when they do not control it. From them must come those who dare and do great things for Christ. We must not let them come to believe that the Church and Christ are separate. "I in them and thou in me, that they may be one as we are." If the church is not Christlike in teaching, spirit and life, we must make it so.

In this spirit let us labor for souls as well as reach toward the goal of twenty millions of dollars for His work. Less than a titling of income this year would meet all the current expenses of the church and of her benevolent societies, and crown our twentieth-century work with complete success. We ask not so much of our people for this conserving and enlargement of our agencies as was asked of our fathers in founding them.

What is to be feared is sluggishness and incompleteness of organization. Where this is, presiding elders and pastors are responsible. The church, through her commission, has provided a plan, indicated methods and proffered aid. We ask that no department of our work be neglected by our generous people. Let every member be reached and every cause will be aided.

And now may God lead us on to that "perfect love which casts out fear;" to that charity which "beareth all things, believeth all things, hopeth all things, endureth all things." May His mercy bring us, after faithful service, to His eternal rest!

By order and in behalf of the Bishops,

J. N. FITZGERALD, Secretary.

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